Spiritual Enlightenment or *Paramatma Prakash* by Acharya Yogindu is a work of cosmopolitan character which harnesses non-Jaina terminology to explain Jaina metaphysical concepts It discusses the fundamentals of Jaina philosophy in simple language with extensive examples from day-to-day life

Paramatma Prakash outlines how man can achieve everlasting peace and happiness, become Paramatman, and attain the highest stage of development of personality by overcoming one's weaknesses and impurities Yogindu vehemently criticizes empty rituals and meaningless socio-religious practices The path to spiritual enlightenment, he proclaims, lies not in any *tantra*, *mantra*, or *mandala* but in the rigorous pursuit of *ratnattraya*, viz right vision or perception, right knowledge, and right conduct

THE EDITOR
JAGDISH P JAIN "SADHAK" is Founder of Jain Mission He was formerly Diplomat/Adviser, Indian Mission to the United Nations, New York, Deputy Director, Ministry of External Affairs, Government of India, and Professor, Jawaharlal Nehru University, New Delhi

TRANSLATOR
RICKHAB DASS JAIN was Vakil (Advocate), High Court, Meerut

COMMENTATOR
A N UPADHYE was formerly Professor of Ardhamagadhi, Rajaram College, Kolhapur and Professor of Jainology and Prakrit, University of Mysore An eminent scholar with 25 critical editions of Sanskrit and Prakrit and 150 research papers to his credit, he participated in several international conferences including the International Congress of Orientalists at Canberra (1971) and Paris (1973) and the World Conference on Religion and Peace at Leuven (1974)

SPIRITUAL ENLIGHTENMENT

SPIRITUAL ENLIGHTENMENT

Paramatma Prakash

by

Sri Yogindu Deva

English translation of the text
by Rickhab Dass Jain

Detailed Summary of its Contents and Commentary
by A N Upadhye

Edited with an Introduction by
Jagdish Prasad Jain "Sadhak"
President, Jain Mission

under the auspices of
Jain Mission

RADIANT PUBLISHERS

To

the memory of my Late Husband

Seth Shri Nem Chandji Jain Johri

by

Shanti Devi Jain

Fremont, California

Contents

Preface

In declaring "*Appa so Paramappa*", i e the Self is really Paramatman, *Brahman* or God himself, Yogindu proclaims the positive aspects of personality, the independence of soul and that the self is the architect of his own destiny Self-reliance holds the key to success in life The work highlights the fact that if man can get rid of one's weaknesses and impurities, such as attachment, aversion, sensual pleasures and passions, and be established in *sama-bhava* (equanimity) he can be pure self, i e Paramatman Atman or self is the preliminary stage, while Paramatman is the highest stage of development of personality

Written primarily from the *nishchaya* (real) point of view, this work asserts that attachment, infatuation and passions, etc are not the real attributes of the soul but are the result of the contamination of the soul because of its association with other substances, giving rise to desires, sensual enjoyments, and attachment to worldly possessions

Enlightenment consists in the discriminative insight or "great light" in regard to the real nature of Self which enables Atman to see, know and meditate upon the soul independently of these conditioning factors or influences called Karma Shorn of external paraphernalia, the soul shines forth in spiritual effulgence (*Paramatma Prakash*), attains infinite knowledge and supreme bliss and becomes enlightened

As a mystic of high repute, Yogindu states that Paramatman, being the subject of intense meditation, is beyond the comprehension of the *Vedas, Shastras* and senses He dwells in the equanimous mind and not in the temple, idol or painting He is quite critical of empty rituals and meaningless religious practices and social customs and boldly proclaims that the path of spiritual enghightment or liberattion does not depend on any mystic syllable or mystic practice (*tantra, mantra*, circles or diagrams) but on rigorous pursuit of the path of right vision or perception, right knowledge and right conduct

In this work, we are reproducing the English translation of the Apabhransha text by Rickhab Dass Jain, which was first published by Kumar Devendra Prasad, The Central Jaina Publishing House, Arrah in 1915, for which we express our gratitude to them It may, however, be mentioned that Shri R D Jain has not provided us with the translations of verses 46*1 and 65*1 in Book I and verses 36*1, 36*2, 74*1, 111*2, 111*3, 140*1, 156*1, 202, and 203*1 in Book II In translating these verses, I have greatly benefitted by the translation provided to me by Shri Devendra Kumar Goyal These translations have been included at the appropriate places

We also express our gratitude to Param Shruta Prabhavak Mandal, Shrimad Rajachandra Ashram, Agas, for reproducing an exhaustive summary of the contents, critical estimation of the work and masterly evaluation of the philosophy and mysticism of Yogindu by a highly reputed and renowned scholar like Prof A N Upadhye In view of the exhaustive commentary of A N Upadhye, there was hardly anything for me to add Yet I have endeavoured to highlight some issues or emphasize certain points , even at the cost of some repetition, which I hope will be found useful by the readers

In writing the introduction, I have greatly benefitted from the various articles contained in *Jain Vidya* Special Issue 9 (November 1988) on Yogindu published by Jain Vidya Sansthan, Shri Mahavirji, Rajasthan I express my gratitude to the writers and organizers of that journal

I am thankful to my sons, Rajendra Kumar Jain and Pradeep

Kumar Jain, for their encouragement, support and useful suggestions

May this work *Paramatma Prakash* enlighten the minds and hearts of readers so that they may desist from the unhindered pursuit of their material wants and sensual pleasures, see the inner light within themselves, try to control their greed and passions and embark on the path of peace, happiness and sanity and ultimately achieve Spiritual Enlightenment (*Paramatma Prakash*) With this pious hope and feeling (*bhavana*)

karmanyevadhikaraste'

JAGDISH PRASAD JAIN "SADHAK"

Jain Mission
Sheel Sadan, New Delhi
25 March 2000

Introduction

Jagdish Prasad Jain "Sadhak"

Paramatma Prakash (in short *P-Prakash*) is an outstanding work of Yogindu, called Joindu in Apabhransha He is also referred or known as Yogichand, Jogichand, Yogichandra, Yogindra and Yogendra He was a spiritual poet, a saint, a renowned Acharya of the Digambara sect of Jainism, a philosopher and a mystic, who flourished in the 6th century A D

P-Prakash is verily a mine of ideas pertaining to spiritual enlightenment, which are outpourings from the heart of a mystic saint who has himself experienced spiritual enlightenment It is no wonder that it makes a direct appeal to the reader in simple words

P-Prakash is written by Yogindu in simple language in response to the question of his disciple saint Prabhakara Bhatta regarding how to become Paramatman in order to put an end to all the miseries of the world The work is replete with effective and telling examples The disciple is addressed by several adjectives, such as *sadho*, *Jnanin*, *Atman*, Bhatta Prabhakara, *Tapodhan*, *Vatsa*, *Yogin* and *Jiva* These designations have been used in 112 places, of these, the mostly used ones are *Yogin* (*Joiya*), which has been used 33 times

and *Jıva* (*Jıya*), whıch has been used 65 tımes Although thıs work has been prımarıly wrıtten for the ascetıcs (*munıs*), the extensıve use of word"*Jıva*" ındıcates that the author actually seeks to promote the well-beıng of all lıvıng beıngs (all aspırant souls) [1]

Sanskrıt commentator Brahmadeva dıvıdes the text of *P-Prakash* ınto two *Adhıkaras* (parts or Books) They correspond to two questıons of Bhatta Prabhakara first about Atman and Paramatman, the second, about lıberatıon and ıts means Brahmadeva's text contaıns 126 verses ın Book I and 219 ın Book II, ıncludıng the ınterpolarıty verses of whıch he has two classes *prakshepaka* (I 28-32, whıch he consıders to be of doubtful authentıcıty but ıncludes them ın hıs numberıng) and *sthala-sankhya-bahya-prakshepaka* (65*1, 123*2 and 123*3 ın Book I, and 46*1, 111*2, 111*3, 111*4, and 137*5 ın Book II Brahmadeva regards the latter as out of place and therefore they are not ıncluded ın the numberıng However, he comments on them probably because he consıders them to be useful to the readers Thus, Book I of Brahmadeva's text has 118 regular verses (I 1-27 and 33-123), 5 *prakshepaka* verses (I 28-33) and 3 *sthala-sankhya-bahya-prakshepaka* verses — a total of 126 verses Book II has 214 regular verses (1-214) and 5 *sthala-sankhya-bahya-prakshepaka* verses — a total of 219

In addıtıon to these 345 verses, there are certaın other verses whıch Brahmadeva could not ınclude ın hıs two classes of ınterpolatory groups These are I 46*1 (ı e a total of 127 for Book I) and II 36*1, 36*2, 74*1, 134*1, 140*1, 156*1 and 203*1 (makıng a total of 226 for Book II), whıch are found ın other manuscrıpts or commentarıes of the work They are also ıncluded ın the Apabhransha text gıven at the end of the book Thus, there are a total of 353 *dohas* or verses [2]

In the openıng verse, salutatıon ıs offered to two Supreme souls (Paramatman wıth body, ı e Jına, who ıs constıtuted of ınfinıte knowledge and supreme blıss, and *Paramatman* wıthout body, ı e *Sıddha* or lıberated soul), for the enlıghtenment of the pure nature of Self (Paramatman) Thıs ımplıes that Yogındu wants to dıscourse on the great lıght of Paramatman ın order

to enable the Atman to attain the highest stage of development, i e to be self-enlightened Thus, the entire work deals with the nature of Atman and how it can become Paramatman

Book I contains a detailed description of the nature of *Atman* In the first seven verses obeisance is made to *Panch Parameshthi* (five most revered souls) The next three verses (8-10) deal with Prabhakara Bhatta's query about Atman and Paramatman (which forms the basis of this work) Verses 11-15 describe the nature of three types of soul (*Bahiratma*, *Antaratma* and *Paramatma*) The next ten verses (16-25) are concerned with *Karya Paramatman* (result or outcome of liberation) Verses 26-49 deal with the potential divinity (*shakti-roop Paramatman*) dwelling in the body, and verses 50-55 speak of *Jiva* being size of its body The remaining 71 verses (56-126) deal with substance (*dravya*), quality (*guna*) and modification (*paryaya*), Karma, *nischchaya*, *samyak-drashti*, *mithyatva* (delusion), etc

The first ten verses of Book II describe the nature of Moksha, while Verse 11 describes the benefit of attaining Moksha The next 19 verses (12-30) deal with *nishchaya* (real) and *vyavahara* (practical) *moksha-marga* (path to liberation) Verses 31-38 deal with indivisible three jewels (*samyak-darshan* or right perception/vision, *samyak-jnana* or right knowledge and *samyak-charitra* or right conduct), which are described as the path to liberation or Moksha Verses 39-52 deal with *sama-bhava* (equanimity) The next 14 verses (53-66) deal with treating *punya* (auspicious or merit) and *papa* (inauspicious or demerit) on par or equal footing in so far as liberation or purity of soul is concerned The next 41 verses (67-107) speak of the nature of *Shuddhopayoga* (the state of pure consciousness, pure or unpolluted natural state of soul) The last 107 verses (108-214) deal with the subject primarily from the point of view of indivisible *ratnatraya* (three jewels), *param samadhi* (intense meditation), *samabhava* (equanimity), the benefit of studying this book and salutation to the Paramatman,who has attained Moksha, for the successful ending of the work

P-Prakash, or *Paramappapayasu* as it is called in

Apabhransha, is the first and extremely significant poetical composition in Apabhransha [3] It is a work of cosmopolitan character and there is always an attempt to harness non-Jaina terminology into the service of the Jaina metaphysical conceptions The author is a true Yogi, a devotee of the self rising above the petty sectarian biases in the spiritual domain This work recognizes the two standpoints of viewing things, viz *vyavahara* (practical) and *nishchaya* real or ideal) In majority of cases the subject matter is treated from the second point of view

Yogindu was probably a follower of Vedic religion before becoming a Jain [4] We, therefore, find frequent mention of non-Jaina deities like *Shiva*, *Hari*, *Hara*, *Brahman*, etc Yogindu's Paramatman is described as *Brahman* [5] As a result of his grounding in Jaina concepts of Anekant, Nayavada and Syadvada,[6] he has imbibed the spirit of intellectual tolerance, catholicity of views and broadmindedness in outlook Accordingly, he is non-sectarian in his approach He has, therefore, sought to reconcile and synthesize the various strands of thinking and systems of philosophy by recourse to various points of view (*Nayas*) His Jina is also *Shiva* and *Buddha* Paramatman, *Param-pada*, *Hari*, *Hara* (*Mahadev*), *Brahman*, *Buddha* and *Param-Prakash* (*Divya Jyoti*), Divine or Great Light) are but different names of the same *Jinadeva* who is free from all attachments and passions (II 200) He is free from the cycle of births and deaths and the miseries of the four grades of existence, and *Siddha*, being an embodiment of eternal happiness, infinite vision and infinite knowledge (II 202-3) In *Yogasara*, Yogindu considers *Shiva*, *Shankar*, *Vishnu*, *Rudra*, *Buddha*, Jina, *Ishwara*, *Brahman*, *Ananta* (Infinite), and *Siddha* to be all the same [7]

Yogindu boldly proclaims that "*appa so paramappa*", i e Atman is Paramatman (II 174) In other words, each embodied soul is potentially divine from the *Dravyarthika* (substance point of view) While Atman is the preliminary stage of Paramatman, the latter is the last and the highest stage of development of Atman Yogindu's Parmatman can be

understood in two ways one "*karanroop Paramatman*" which, from the *vyavahara* (practical) point of view, dwells in the body of all living beings as pure *chetan* (sentient) element within the bounds of time and space The other is "*karyaroop-Paramatman*" which, from the *nishchaya* (real) point of view is quite different from the body and is free from all Karmas, is worth worshipping and possesses *kevala-jnana* (omniscience)

Though the soul dwells in the body the former should not be identified with the latter, because their characteristics are essentially different The soul is mere sentiency, non-corporal and an embodiment of knowledge, it has no senses, no mind, nor is it within sense perception One that dwells in the temple of body (*deha-devalu*) is undoubtedly the same as Paramatman — the eternal and infinite divinity with his constitution brilliant with omniscience Though he dwells in the body, there is no mutual identity nor connection between himself and the body (I 29-33) Yogindu, thus, stresses *bheda-vigyan* (science of discrimination) to distinguish soul from body or matter

The soul (Atman) undergoes three stages of development (I 13) Initially he is *moodh* or *Bahiratman* (external soul), when he identifies self with the body and indulges in sensual pleasures, as a result of which he is enslaved by desires, passions, attachment and aversion and feels miserable and unhappy Sunsequently when he begins to think that he is not only body but also Atman or soul, he endeavours to practice self-restraint (*sanyam*), subsidence of passions (*prasham*), compassion (*anukampa*), abstentions or vows (*vratas*) (such as *ahimsa*, truth, non-stealing, sex-fidelity and limitation of wants and worldly pasions), austerities (*tapas*), detachment, etc , and follows the path of righteousness and aspires for becoming Paramatman, he is called *viyakhhanu* (*vichakshan* or wise), i e *Antaratma* (Internal soul) Ultimately when he liberates himself from all the limitations, weaknesses, faults and blemishes such as delusion, attachment, aversion, passions, etc , he becomes *bambhu* (*Brahman*, Paramatman, supreme soul, or *Arihanta*

The word "*Arihanta*" is made up two words *ari*, i e enemy,

and ***hanta***, i e destruction Thus, *Arihantas* are souls who have destroyed their enemies of attachment and lust, anger, pride, deceit and greed, etc They overcome their *viyappaham* (*vikalpas* or mental distractions), vanquish all the *Ghatia* (destructive of the nature of soul) Karmas, and thus come to know the physical and super-physical worlds through *Keval-jnana* (omniscience) and necessarily have *paramananda* (supreme bliss) (II 195-196)

The Paramatman or *Arihanta* possesses *ananta-chatushtaya*, i e infinite vision, infinite knowledge, infinite bliss and infinite vigour (I 24) as a result of the destruction of the four *Ghatia* Karmas, viz vision and knowledge obscuring, deluding and obstructive Karmas He is *Niranjana*, untainted by passions and consequent Karmas, having no colour, no smell, no taste, no sound, no touch, no birth and no death (I 19-21) He is neither a Brahmana, Vaishya, Kshatriya or the rest, neither man, neuter or woman (I 81), neither Digambara, Buddhist or Shvetambara (I 82) He is not amenable to and cannot be reached by *jantu* (*jantra*, *tantra*), *mantu* (*mantra*) or *mandalu* (mandal), i e mystical diagrams, miraculous spells or charmed circles (I 22) He is the subject only of pure meditation and contemplation (I 23) The tenor of Yogindu's meditation is that it is silly to import distinctions in the real nature of the self He states "*nimmalu nanu-mau*", i e Atman is pure embodiment of Knowledge

In *Yogasara*, Yogindu states that Dharma does not reside in books, or in reading, in *pichhi* or in pulling out of hair with ashes (*kesh-lunch*) Leaving attachment and aversion and (consequently) being established in his own Atman (the pure nature of Self) has been described as Dharma by Jina and that leads to liberation (*Yogasara*, 48)

While describing the nature of *Atma* (soul), Yogindu refers (I 50) to the views of *Vedanta* that *Atma* (soul) is *savva-gau*, *sarva-vyapi*, i e omnipresent or all-pervading, of *Mimanska* (a school of thought in Indian philosophy) who consider it to be *jadu* (*Jara*, i e devoid of knowledge), of Jains who deem it to be *deh-pamanu* (*deha-parimana*, i e it has bodily size), and

of Buddhists who assert that it is *sunnu* (*shunya*, i e void) Yogindu is not at all perturbed by these contradictory viewpoints but calmly endeavours to explain the meanings of these different standpoints in the light of Jain spiritualism with the help of *nayas* (points of view) in the following words

> The Atman is all-prevading in the sense that, when free from Karmas, he comprehends by his omniscience, physical and super-physical worlds Sensitive knowledge no more functions in the case of souls who have realised spiritual light, in this sense, the soul is devoid of knowledge The pure soul, there being no cause, neither expands nor contracts, but it is of the same size as that of the final body, and in this sense the soul is of the bodily size He is void in the sense that, in his pure condition, he is not amenable to any of the eight Karmas and eighteen faults (I 51-56)

Yogindu presents the ideas of the earlier *Acharyas* (who have written in Prakrit and Sanskrit) in the language of the people of the time in a very simple and lucid style In fact, he clearly emerges as a quiet, liberal, and enlightened spiritual teacher, who is quite persuasive and logical in presenting his arguments Speaking about Yogindu, Dr Nemichandra Shastri observes

> Nowhere else in Apabhransha do we find such a powerful exposition of spiritual ideas Poet Yogindu has extraordinary command over Apabhransha language He was the propounder of a revolutionary thought process It is for this reason that he laid emphasis on *atma-jnana* (knowledge of soul) by criticising external empty ritualism The exposition of Jain mysticism in the form of mysticism was first started by him Although the elements of mysticism are present in the writings of Kundakunda, Vattekar and Shivarya, in fact, we find the real mysticism only in the writings of Joindu Thus, Joindu

is the first poet in Apabhransha who along with his revolutionary ideas has depicted the path to liberation (*moksha marga*) by establishing spiritual mysticism From the point of view of scholarship, it can be said that he has gotten the subject matter of his writings by studying the spiritual works of Kundakunda and Pujyapada He has presented the established tradition of previous *Acharyas* This is the reason that apart from Apabhransha poets he has also influenced the saint poets of Hindi The original source of the revolutionary thought process, which was established by Kabir, is found in the writings of Joindu [8]

Yogindu's Atman or soul is a substance endowed with quality and substance (*guna* and *paryaya*) Insight or perception and knowledge (*darshan* and *jnana*) are the qualities of the soul (I 57-58) As such, from the pure *nishchaya* (real) point of view, the soul is only *jnata* (knower) and *drashta* (seer or disinterested observer) and does nothing beyond mere seeing and knowing (I 64) Various kinds of pleasures and pains and all the conditions, such as being virtuous or otherwise, bondage and liberation are brought about by the Karmas (I 65) Defining Karma, Yogindu says, that it represents subtle atoms of matter (*dravya karma*) that stick into the space points (*pradeshas*) to the souls that are infatuated and tinted with sense pleasures and passions (*bhava-karmas*) (I 62) Attachment, aversion, passions, etc are essentially different) *bhinnu* (*bhinna*), i e distinct or separate from the souls (I 73) and are occasioned by Karmas The soul is an embodiment of knowledge *nana-mau* (or *jnana-maee*) and everything else is foreign (I 74) The soul must be seen, known, and meditated upon as independent of the conditioning factors and influences of Karmas, free from all the faults and blemishes (*doshas*) and as an embodiment of *darshan* (vision or perception), *jnana* (knowledge) and *charitra* (conduct) (I 75) Thus, it is on the basis of the science of discrimination or discriminative insight (*bheda-vigyan*) that Yogindu seeks to establish the true nature of Atman and Paramatman Ignoring the pure self one should

not search after some holy place, serve some other teacher, and think of some other divinity (I 95)

When the Atman realises himself by himself, he becomes *samyagdrishti*, i e possessed of right perception or spiritualistic attitude, and gets rid of the Karmas (I 76) But when he develops a perverted attitude, he grasps the reality in a perverted manner by identifying the Self with the conditions created by Karmas, and pursues the modifications (*paryayas* or forms) Since his view is distorted (*mithyadrishti*), he incurs the bondage of many Karmas and wanders long in *Samsara* (world) (I 77) Yogindu exhorts us to give up *moha* (attachment, infatuation or delusion) (II 111), which gives rise to passions, because only then self-control, peace of mind, *sama-bohu* or *sama-bhava* (equanimity or tranquillity of soul) are possible (II 42) A being of perverted attitudes does nothing else than enjoying the objects of pleasure which are the causes of misery (I 84) Moreover, no figure is reflected in a mirror with a soiled surface, similarly the God, the Paramatman, is never visualised in the mind (*hridaya*) unclean with attitudes of attachment, passions, etc (I 120) The greatest obstacle in self-realization are the sensual pleasures, attachment, passions, etc

Attachment, infatuation and passions, etc are not the attributes or nature of the soul, but are the result of contamination of the soul because of its association with other substances, giving rise to desires, sensual enjoyments, relations, worldly possessions and pleasures, and pains, etc When the Self is aware of this fact and is convinced of this reality, the Atman tries to maintain an attitude of equanimity (*sama-bhava*) towards them and becomes absorbed in self-realization Without cleansing the mind of its impurities (attachment and passions, etc) and attaining equanimity, a tour to holy places will not serve any purpose (II 85)

Yogindu severely criticises those naked saints who have attachment and keep worldly possessions (*parigraha*) and desire tasty food (II 111*4) Self-introspection and self-purification are always to be aimed at The Paramatman is revealed, giving supreme bliss (*paramananda*), only to those who are

established in equanimity (*sama-bhava*) (I 35) *Moha* (infatuation or delusion) is caused by perverted view (*mithyatva*) and passions (*kashaya*) All pain or suffering is due to infatuation (II 111), greed (II 113) and attachments (II 115) Hence, it is only when delusion is destroyed that *samyagdarshan* (right perception, vision or insight) is attained (I 85)

Yogindu's discussion of *Punya* (merit) and *Papa* (demerit) also contains some interesting points He argues that both of them are caused by delusion and that the soul that does not treat them alike suffers misery (II 55) The wise, he adds, say that even demerits or sins (*papa*) are beneficial because the painful experiences resulting therefrom drives *jiva* (living being) towards Dharma (righteousness) or virtuous path and at the same time gives rise to an inclination to work for and seek liberation, viz Moksha (II 56) *Punyas* (merits) are not beneficial as they lead to prosperity, prosperity leads to vanity and vanity to intellectual perversity which, in turn, leads to sin Therefore, merits are not desirable (II 60) Devotion to Gods (*deva*), scriptures (*Shastras*) and saints (*guru*) leads one to merit but never to the destruction of Karmas (II 61)

Worship (*vandana*), self-reprobation (*ninda*) and repentance with correction (*pratikramana*), Yogindu stresses, bring *punya* Therefore, a man of knowledge will not devote himself to these by leaving meditation on the pure and holy Atman (*Shuddhopayoga*), the embodiment of knowledge (II 65) Pure manifestaion of consciousness is ideal because it is attended by self-control, character, righteousness, right perception or vision, knowledge and destruction of Karmas (II 67), it is Dharma (II 68) and it is the unique path leading to liberation (II 70) Auspicious manifestation of consciousness leads to piety, the inauspicious one leads to impiety, and the pure one, which is free from both, is immune from Karma (II 71)

The path to liberation, Yogindu argues, does not depend on any mystic syllable or mystic practice (I 123*3) The souls attain liberation through Right Vision or Perception, Right Knowledge and Right Conduct, which really speaking consist

respectively in seeing, knowing and conducting oneself by oneself These three jewels, observes Yogindu, constitute the path to liberation from the *vyavahara* (ordinary or practical) point of view From the *nishchaya* or real point of view, the soul itself is all the three The Atman sees, knows and realizes himself by himself Therefore, the Atman himself is the cause of liberation or Moksha Proper knowledge of the soul constituted of right perception, knowledge and conduct leads to spiritual purity (II 12-14) *Samyagdarshan* or right perception or vision consists in the steady and firm conviction in the true nature of Atman resulting from the knowledge of various substances exactly as they are in the Universe (II 15)

Describing the characteristics of Paramatman, Yogindu observes that being the subject of intense meditation, He is beyond the comprehension of the *Vedas*, *Shastras* and senses (I 23) God does not dwell in the temple, in the idol or in the painting He dwells in the equanimous mind as an eternal and stainless embodiment of knowledge (I 123) when the self is known, the whole world is known, because it becomes reflected in the knowledge of the self The divinity that dwells in liberation, being free from Karmas and constituted of knowledge is essentially the same as the spirit or soul in the body Thus, in reality there is no difference between the two (I 26)

Paramatma Prakash, observes Champat Rai Jain, "is a valuable work on Jainism from the *Nishchaya* point of view, which describes things from the standpoint of their natural or real properties, as distinguished from the incidents and attributes acquired or evolved out under the influence of matter in the course of evolution,"[9] i e the *Vyavahara* point of view Accordingly, Yogindu emphasizes that *punya* (merit or virtue) is as much a cause of bondage as *papa* (demerit or sin) He, therefore, lays great stress on self-contemplation or meditation on the pure and holy Atman, pure manifestation of consciousness and *sama-bhava* (equanimity), which are said to be the best and the unique path leading to liberation (II 69)

Although *Paramatma Prakash* is basically a spiritual treatise

written primarily from the *nishchaya* (real or ideal) point of view, it does not completely neglect or omit the *vyavahara* (practical) point of view The author makes a distinction between practical and the ideal and he aims to subordinate the practical to the ideal though he never ridicules the former The author does not take merely spiritualistic flights in ideal realms but he knows the general run of the mass to whom also he has to say something Thus, Yogindu exhorts his saint disciple, Prabhakara Bhatta, to salute, bow before Jina with devotion (I 6) and observes "Gifts have not been given to saints, the great Jina is not worshipped and the five great teachers are not saluted then how can the liberation be attained (*shivalabha*)?" (II 168) But worship, etc are relevant and serve some purpose only so long as Atman does not become Paramatman When the mind and *Parmeshvara* (supreme soul) have become identical, nay one, where is the question of worship? (I 123*2) We are likely to feel that the author is sometimes self-conflicting (e g compare verses II 61 and 65 with II 168), but that conflict is only apparent as the statements are made sometimes from phenomenal and sometimes from noumenal points of view

Since the subject matter of Yogindu's writings is not sectarian, but pure spiritualism, it has universal appeal "This work," observes A N Upadhye, "leaving aside a few groups of verses that give technical details of Jaina metaphysics, can be read with devotion by all students of mysticism who want to raise their individuality to a higher place of divinity "[10] In fact, the spiritual ideas of Yogindu hold good for all time, all people and all places They are most pertinent for the peace, well-being and happiness of human beings in the conflict-prone materialistic society of modern times

Yogindu and Gita

On comparison one finds many similarities between Yogindu's *P-Prakash* and the *Gita* To give only a few instances *P-Prakash* verse II 46*1 and shloka 2 69 of the *Gita* convey

the same idea when they assert "When all the beings are asleep at night, the Yogin of Yogindu and the *Sanyami* of Gita is awake, and when the world is awake, he sleeps" Likewise, verse II 179 of P-Prakash and shloka 2 22 of the *Gita* speak the same language when it is stated "As clothes are separate from the body, so body is separate from the soul or Atman, which is not destroyed with the destruction of the body"

Again, Yogindu says that by leaving attachment and aversion and (consequently) being established in equanimity (*sama-bhava*) those that treat all souls alike easily attain liberation (II 100) The same idea is conveyed in *Gita* (18 20) when it says "That knowledge is spiritual knowledge or enlightenment which sees in all living beings (*sarva-bhuteshu*) one eternal Paramatman without any destinction"

Yogindu and Kabir

Kabir, like Yogindu, is quite critical of prevailing traditions, blind conventions, hollow rituals, and meaningless religous practices or social customs Both Yogindu and Kabir are poet saints of mysticism and have frequently used such terminology as "*alakha*" (which cannot be described) and *niranjana* (without any faults, blemishes, etc)

Kabir is indeed greatly indebted to Yogindu A few of the similarities between the two might be cited here Yogindu's statement that one who dwells in "*deha-devali*" (the temple of the body, i e embodied soul) is *Deva* (God or Paramatman) and is potentially endowed with infinite knowledge (I 33) In *Yogasara*, Yogindu states that *Deva* is to be found neither in a temple nor in *Tirthas* (sacred places) but within the body itself (*Yogasara*, 43) This idea is reflected in Kabir's assertion that "*mujhko tu kya dhundhe re bande, mein to tere pas mein*" (Who do you search for Me elsehwere, I am within you)

After Atman has become Paramatman, Yogindu asks whom should one worship Kabir, likewise, observes "*Tu tu karta tu bhaya, mujhme rahi na hun, bari pheri boli gaee, jin dheko tit tu,*" i e after reciting I am Thyself, I am Thyself or

Soham, Soham (I am He, the God, Paramatman) I have become Thee (God), and my ego is extinguished, then whomsoever I see, I see only Thyself (*Kabir Granthavali*, p 110)

Like Yogindu, Kabir also considers both *punya* and *papa* as sources of bondage (*Kabir Granthavali*, p 39) Moreover, both Yogindu and Kabir feel that *papa* is in many respects better than *punya* Demerits and sins (*papa*), Yogindu says, are beneficial because the painful experiences resulting therefrom drives men towards righeousness and eventually lead them on to the path of liberation (II 56), while merits (*punya*) are not desirable (II 60) Similarly, Kabir observes

sukh ke mathe sil pare, nam hriday se jaya,
balihari va dukha ke, pal pal nam rataya

In other words, discard sensual pleasures and prosperity, as they lead men astray from the path of righteousness and make us forget Paramatman, painful experiences, on the other hand, are to be commended as they make us remember Divinity and drives us towards virtuous path

Like Yogindu who considers *moha* (infatuation or delusion) as the cause of all miseries and not good (II 111), Kabir too calls *maya moha* (deceit and infatuation) as *thagini* (misleading and deceptive) (*Kabir* by Hazari Prasad Dwivedi, verse 134, p 311)

Yogindu recognizes the importance of teachers and preceptors, *panchguru* (five divinities or *Panch Parameshthi*) These are *Arihantas*, who have destroyed attachment, passions and Karmas, *Siddhas* (liberated souls), and three classes of saints, viz preceptors (*Acharyas*), teachers (*Upadhyayas*) and monks (*Sadhu*), who being absorbed in great meditation, realize the vision of Paramatman (I 1-7) Kabir likewise emphasizes the due importance of *sada-guru* (good preceptor) when he says "*Guru Govind dono khade kake lagun paya, balihari guru apne jin Govind diyo bataya*," i e "Both the teacher and Paramatman are before me, whom should I salute,

I rather salute the teacher first who has shown me the path of liberation, or taught me the way to become Paramatman "

Making use of the famous Sanskrit proverb "*chhinne mule naiva patram na shakha*" (i e with the cutting of the root of the tree, there is neither leaves nor branches), Yogindu observes "By capturing the leader, viz the mind, all others (i e all the five senses) are captured the roots being pulled out, the leaves necessarily wither " (II 140) Kabir also states what is the use of pulling out the hair on your head, why not control and conquer your mind, which contains blemishes of sense-pleasures (*Kabir Granthavali*, p 221) Also "*mala pherat jug gaya, gaya na mana ka pher, kara ka manaka chhandike, mana ka manaka pher,*" i e instead of turning over beads of necklace, which you have been doing for ages, why not cleanse the impurities of the mind (*Kabir Granthavali*, p 45) The primary importance of controlling the mind is generally recognized when it is stated, "*mana eva manushyanam karanam bandh mokshyo,*" i e mind alone is the cause of man's bondage (influx and binding of Karmas) as also of Moksha (liberation)

There are also a number of differences between Yogindu and Kabir as they belong to different cultures or philosophies Yogindu's *yoga* is not *hatha-yoga* While mentioning many *Tantric* terms like *Dharana*, *Yantra*, *Mantra*, *Mandala*, *Mudra*, Yogindu says that the Paramatman is beyond the predication of these (I 22) He lays great emphasis cleansing the mind of its impurities and practicsing *sama-bhava* (equanimity) which leads to liberation Kabir has described *shat-karma* (six essential duties), *asana*, *mudra*, *pranayam* (breathing) and *kundalini*, etc though as compared to these *hatha-yoga* practices, he lays more emaphasis on "*sahaja samadhi*" (simple meditation), purifying the mind and "*bin vairaga na chhutasi kaya*", i e without detachment one cannot attain Moksha (*Kabir Vani*, p 262)

Justifying the title of his work, Yogindu states that in fact the Jina who is free from all the Karmas and blemishes should

be understood as the great light or the very light of Paramatman, i e *Paramatma Prakash* (II 198-199) When all the mental distractions are stopped and the four *Ghatia Karmas* (knowledge and conation or vision obscuring, obstructive and deluding Karmas) are destroyed, Atman becomes *Arihanta* or Jina, necessarily possesses infinite perception or vision, infinite knowledge, infinite bliss and infinite vigour, and is the great light (II 199) Emphasizing the importance of the study of this work, Yogindu observes "The saints that sincerely study *Paramatma Prakash* overcome all delusion, realize the highest reality and attain that spiritual light which enlightens the physical and super-physical worlds " (II 204-5)

Being himself spiritually enlightened, Yogindu in this work entitled "*Spiritual Enlightenment,*" has thrown light on the enlightenement of the spirit or soul by which Atman is able to become enlilghtened (Paramatman) himself by his own efforts

NOTES

1 See Introduction of Jawaharlal Motilal Jain in *Paramatma Prakash*, Hindi translation by Chetan Prakash Patni (Sonagir, 1990), p 9

2 For a detailed treatment of the various texts of *Paramatma Prakash*, see Sri Yogindudeva's *Paramatma Prakash and Yogasara*, by A N Upadhye (Agas, 1988), Introduction pp 3-10

3 As one of the several varieties of Prakrit, Apabhransha really represents its later phase Though considered a corrupt form and "uncultured" language of the masses as against Sanskrit language of the cultured, it was widely used in a large part of India from Valabhi in the west to Nalanda in the East and from Kashmir in the North to Manyakheta in the South Literary Apabhransha, was but a variant of literary Prakrit, and like the latter it was highly standardized and stylised Apabrahansha is exclusively the language of verse and bulk of its literature consists of Jaina works In view of its abundance, excellence and formal richness, Apabhransha poetry has been deservedly given a place of honour in the classical tradition alongside of Sanskrit and Prakrit Historically numerous characteristic features of Apabhransha are seen to have been conserved to a relatively

greater degree in the New Indo-Aryan languages and dialectics, like Gujarati, Rajasthani (Marwari, Jaipuri, etc) *Encyclopaedia of Indian Literature*, vol 3 (New Delhi Sahitya Akademi, 1989), pp 2339-2342 In fact, Apabrhransha has been the mother of all the modern north Indian languages, such as Rajasthani, Hindi, Gujarati, Lahanda, Punjabi, Sindhi, Marathi, Bihari, Bengali, Oriya, Assamese, etc Gopichand Patni's *Prastavik* in *Jain Vidya*, November 1988, p i

4 See Jinendra Varni, *Jainendra Siddhant Kosha*, Part III (New Delhi Bhartiya Jnanpith, 1993), p 386

5 For a comparison between Upanishadic Brahman and Jaina Paramatman, see Foreword by Jagdish Prasad Jain "Sadhak" in *Svayambhu Stotra* of Samantabhadra, translated into English by Devendra K Goyal (New Delhi Radiant Publishers, 2000) See also the Philosophy and Mysticism section of Commentary by A N Upadhye in this book

6 For a detailed discussion of the Jaina concepts of *Anekant, Nayavada* and *Syadvada*, see Foreword by Jagdish Prasad Jain "Sadhak" in *Svayambhu Stotra*, n 5

7 See *Paramatma Prakash and Yogasara*, n 2, p 383

8 Nemichandra Shastri, *Tirthankara Mahavir aur unki Acharya Parampara*, Part 2 (Sagar, 1974), pp 248-249 and 252-254

9 *Paramatma Prakash*, by Yogindra Acharya, Translated by Rickhab Dass Jain with an introduction by Champat Rai Jain (Arrah Central Jaina Publishing House, 1915), p 1 of introduction

10 *Paramatma Prakash and Yogasara*, n 2, Introduction by A N Upadhye, p 32

Commentary

A N Upadhye

Paramatma Prakash is a work of manifold interests to a student of human culture it is a record of some of the spontaneous expressions of a mystic mind in its attempt to realize the highest reality on the religious plane, to a linguist it is the earliest work, so far known, in the Apahhransa language the study of which is indispensable in tracing the evolution of New Indo-Aryan Languages, to a student of comparative religion it sets forth an attempt, without polemics and too many technical details, to harmonise the various shades of some of the dogmatic opinions into the service of spiritual realization, to a mystic it is a mine of buoyant expressions, full of vigour and insight, that would inspire one for self-realization, to a student of Indian religious thought this work clearly brings out how mysticism has a legitimate place in a religiously polytheistic and metaphysically pluralistic system like, Jainism, and to a pious devotee, especially of Jaina faith, it is a sacred work whose injunctions are to be studied, reflected on and put into practice

Popularity of Paramatma-Prakash Paramappapayasu, or

as it is usually known by the Sk (Sanskrit) form of its name, *Paramatma-Prakash,* is a very popular work with religious-minded Jainas, both monks and laymen It is mainly addressed to the monks, and it is no wonder that it is read and re-read by them The discussions are not at all sectarian, so it is studied by all the Jaina monks, though it is more popular with those of the *Digambara* section Various reasons have contributed to the popularity of this work There is an attraction about its name itself, the subject-matter is not made heavy with technicalities, major portions of it are composed in a simple style, and it is written in a popular dialect like Apabhransa, the predecessor of Old-Hindi, Old-Gujarati, etc It is addressed to console and enlighten the suffering soul of Bhatta Prabhakara The problem of the misery of life, which was before Bhatta Prabhakara, faces many aspiring souls, and as such *P-Prakash* is sure to be a favourite book with believers Old commentaries in Kannada and Sanskrit also point out to its popularity

Due to imperfect acquaintance with Jaina literature, Jainism is criticised by some scholars as a mere bundle of rules of ascetic discipline or a system metaphysically barren *P-Prakash* clearly shows what part mysticism plays in Jainism and how it is worked out in the background of Jaina metaphysics The Jaina mysticism is sure to be all the more interesting, if we remember the facts that Jainism is polytheistic and denies the creative function of God These aspects are discussed [below]

Critical Estimation of *P-Prakash*

The Aim of Writing this Work and How Far Fulfilled
As the text stands, Bhatta Prabhakara complains that he has suffered a lot in *Samsara,* and he wants that light which would rescue him therefrom Yogindu first analyses the subjective personality, indicates the need of realizing Paramatman, and gives some symbolical descriptions of mystic-religious experience Then he explains to him the meaning of liberation,

its fruit and its means Discussing the means he gives many moral and disciplinary lessons with illustrations What was the need of Bhatta Prabhakara is the need of many aspiring souls, and as the title indicates and as the contents show, this work really sheds light on the problem of *Paramatman* in a popular manner

Method and Manner of Subject Treatment As Brahmadeva's text shows, the work is definitely divided into two parts by the author himself in response to two questions of Prabhakara first, about Atman and Paramatman (I 8-10), the second, about Liberation and its means (II 2) The first section is built more compactly than the second, of which only portions here and there are compact (for instance II 11-30), but the major portion of it is loosely built with repetitions and side-topics At times, the author himself raises certain questions and answers them by the application of various viewpoints (see for instance I 50-54) In some places he shows the tendency of mechanically building the verses with a few words changed (see for instance I 19-22, I 80-81 and 87-91, II 113 and 115, 178-9) *P-Prakash* is full of verbal repetitions of which Yogindu is quite aware, and he explains his position that he had to say things repeatedly for the sake of Bhatta Prabhakara (II 211) Repetitions have a decided value in works of meditational character There is no question of one argument leading to the other and thus arriving at a conclusion as in logical works But here the author has at his disposal a capital of ideas, moral and spiritual, and his one aim is to create taste for these ideas in his readers So he goes on repeating them in different contexts, at times with different similes, to make his appeal effective Brahmadeva also defends this repetition by saying, '*atra bhavanagranthe Samadhishatakavat punaruktadushanam nasti*', etc , and further welcomes it as beneficial (see his remarks on II 211)

Similes and their Use A moralist always uses similes,

metaphors and illustrations in his discourses to make his lessons very effective and if these are drawn from everyday life the readers and hearers feel all the more convinced That is why *Drashtanta* plays an important part in the syllogism of Indian logic A mystic, by the very nature of his subject, has to use all these more necessarily than a theologian, a moralist or a logician A mystic attempts to convey to his hearers and readers the glimpses of the incommunicable realization which he himself has experienced If mystics differ in their modes of expression and methods of exposition, it does not invalidate their experience, but it only proves that this transcendental experience cannot be rightly, and oftentimes adequately, expressed in words The mystic visions are always symbolically put This explains very well why works on mysticism are full of parables, similes, metaphors and illustrations Yogindu cannot be an exception to this, as he combines in himself a moralist and a mystic The Great meditation, for instance, Yogindu compares with a lake (II 189), and the vision of Paramatman is like that of a swan on the lake-surface (I 122) Once the mystic vision is likened to the light of sun in a cloudless sky (I 119) Atman is said to imitate a lame man and it is *Vidhi* or *Karman* that leads him everywhere (I 66) Body is compared once with a temple, once it is called a tree covered with skin, and once it is likened to filth-house (I 33, II 133, 149) Family life is called a trap decorated by Death (II 144) Twice he treats creeper as an object of comparison when he compares it with *Samsara* (I 32) its extensive growth is the common property, and when he compares it with knowledge (I 47) the common property is that both of them need some support knowledge being a transitive process needs no object of knowledge A passionate heart is compared with a mirror of soiled surface (I 120) Sometimes he develops a *Drashtanta* taking advantage of a word with double meaning (*loha*--greed and iron, *sneha*-attachment and oil), so a greedy man and a man of attachment suffer like iron on the anvil and like sesame seeds in the mortar (II 112-14) Senses are likened to camels (II 136), and the author notes the cases of moth,

deer, elephant, bees and fish that suffer because of their excessive attachment for respective senses (II 112) Some of his *Drashtantas* are very vivid and appealing in I 121 he says that *Brahman* and woman cannot occupy the same heart, for two swords are never accommodated in one and the same scabbard, in II 74 he puts that without real knowledge liberation cannot be attained, for the hand does not become oily, i e , besmeared with butter, by churning water

Style of *Paramatma-Prakash* Barring the repetitions due to which this work, as an academic treatise, gives tiresome reading, it is composed uniformly in an easy and vivid style In spite of the *Jaina* technicalities used here and there (especially II 12-16, etc) there is a popular flavour about all his discussions What strikes one is his earnest and spiritualistic enthusiasm and his sincere desire to help Bhatta Prabhakara, and consequently the readers of *P-Prakash* in general, to get out of this *Samsara* Most of his utterances are of an objective nature, and as in the Vachanas of Basavanna and others we do not find here personal complaints and contemporary social and religious touches At times but rarely Yogindu is obscure, and his statements require some additional words for a correct interpretation (I 43, II 162, etc) Not very successfully he uses some words with double meaning to convey significant sense out of apparent contradiction (II 44-46) Indeed *P-Prakash* gives a refreshing reading for a believer, and that is why it has a strong hold on the minds of Jaina monks Nowhere the author tries to parade his learning, and throughout the work he takes the reader into his confidence and sincerely preaches in a homely manner without much arguing The writer, with a characteristic modesty, requests the reader not to mind his metrical and grammatical slips (II 210-12)

Eclectic Character of *Paramatma-Prakash* Unless there is temperamental handicap the spiritualistic mystics, as a class, have a very tolerant outlook, and 'it is thus', as P f Ranade

puts it 'that the mystics of all ages and countries form an eternal Divine Society' They may weave out their mysticism with the threads of any metaphysical structure but they always try to go behind the words and realize an unity of significance Yogindu is a Jaina mystic as it is clear from the opening *Mangala* and other references, and from the technical details adopted by him it is seen that he bodily accepts Jaina metaphysics, especially the Jaina concepts of Atman, Karman, their relation in the light of other substances, Paramatman, etc But his catholicity of outlook has given an eclectic touch to his work and almost a non-sectarian colour to most of his utterances Intellectual tolerance is seen at its best in Yogindu Vedantins claim that the Atman is all-pervading (*sarvagata*), Mimamsakas say that the soul in liberation exists without cognition, the Jainas take the soul to be of bodily size, and Buddhists say that it is *Shunya* (I 50, etc) Yogindu never feels offended by this variety of conflicting views In the light of Jaina metaphysics and with the help of *Nayas* he goes behind the words and notes their significance The interpretations offered by him may not be accepted by those respective schools, but this way of approach brings before us the personality of Yogindu as a patient mystic with a tolerant outlook Yogindu would only smile at polemic logicians like Dharmakirti, Akalanka, Shankara, etc , and pity them that they have in vain wasted their words and energies by raging a warfare of mutual criticism for centuries together As contrasted with this attitude, Saraha, a Buddhist mystic, who has many ideas common with Yogindu, severely attacks the practices of nude Jaina monks Yogindu holds a definite conception of Paramatman, but never does he insist on a particular name thereof Thus with a non-sectarian spirit he designates his Paramatman as *Jinadeva, Brahman, Para-Brahman, Shanta, Shiva,* Buddha, etc (I 17, 26, 71, 109, 116, 119, II 131, 142, 200, etc) Then very often he has harnessed non-Jaina terminology to serve his purpose, and here we find the echoes of many patent concepts of other systems of Indian philosophy I shall note here only a few glaring cases In I 22

he uses many *Tantric* terms like *Dharana, Yantra, Mantra, Mandala, Mudra* and says that the Paramatman is beyond the predication of these His way of expression in I 41 and II 107 approaches very near that of Vedanta, and II 46*1, which is considered as interpolatory by Brahmadeva and other Manuscripts, reminds us of a similar verse in *Gita* (2 69) Jainism and Samkhya have many points of similarity, and our author with the help of *Nishchaya-naya* compares Atman with a lame man and delegates all activity to Karman which is called *Vidhi* here (II 65-66) In II 170 the word *Hamsachara* is used, and Brahmadeva takes *Hamsa* to mean Paramatman, this reminds us of some Upanishadic passages where *Hamsa* is used in the sense of Atman and Paramatman It may be noted here passingly that one of the mystic vision of Paramatman according to Yogindu is that of a swan on the surface of a lake This work, leaving aside a few groups of verses that give technical details of Jaina metaphysics, can be read with devotion by all students of mysticism who want to raise their individuality to a higher plane of divinity

Yogindu's place in Jaina Literature Influence of Earlier Works, etc on him A mystic is not necessarily a man of learning, and further he is not a professional writer trained for that purpose with years' grounding in grammar, logic, etc The experience of self-realization forces speech out of him at the sight of suffering humanity, and he goes on expressing himself not minding the rules of grammar, etc So it is not without significance that Yogindu selects Apabhramsa language, the popular speech of his day, ignoring Sanskrit and other Prakrits which were used in learned works, and this is exactly what is done by some of the later mystics of Maharashtra and Karnataka Jnanadeva, Namadeva, Ekanatha, Tukarama and Ramadasa proudly expressed their experiences in Marathi and Basavanna and scores of Virashaiva Vachanakaras in Kannada, so that they might be understood by a larger number of people What earlier authors expressed in Prakrit and Sanskrit Yogindu

puts in a popular manner in a popular dialect of his time It is to Kundakunda and Pujyapada, so far as I have been able to study earlier Jaina works, that Yogindu is greatly indebted A few agreements might be noted here Yogindu's discussion of three Atmans (I 121-4) closely agrees with that in *Mokkhapahuda* 4-8 The definitions of *Samyagdrshti* and *Mithya-drshti* (I 76-77) almost agree with those given by Kundakunda in *Mokkhapahuda* 14-5, and rightly indeed Brahmadeva quotes those gathas in explaining these *dohas* Besides, the following parallels also deserve notice *Mokkha-pahuda* (*Mp*) 24 and *P-Prakash* I 86, *Mp* 37 and *Pp* II 13 (partly), *Mp* 51 and *Pp* II 176-77, *Mp* 66-69 and *Pp* II 81, etc It is not without significance that Shrutasagara in his Sanskrit commentary on *Mokkhapahuda,* etc quotes many *dohas* from *P-Prakash* though this may not have historical justification A closer comparison would reveal that Yogindu has inherited many ideas from Kundakunda of venerable name Turning to *Samadhi Shatak* of Pujyapada, *P-Prakash* agrees with it very closely, and I feel no doubt that Yogindu has almost verbally followed that model For want of space I could not quote the parallel verses here, but I give only references from both the works that have close agreement *Samadhi Shatak (Ss)* 4-5 and *P-Prakash* I 11-14, *Ss* 31 and *Pp* II 175, I 123*2, *Ss* 64-66 and *Pp* II 178-80 (very close agreement), *Ss* 70 and *Pp* I 80, *Ss* 78 and *Pp* II 46*1, *Ss* 87-88 and *Pp* I 82 (amplified), etc There are many common ideas besides these close agreements But there is a vast difference between the styles of Pujyapada and Yogindu Pujyapada is a grammarian, and we know, as the popular saying goes, that a grammarian is as much happy on the economy of words as on the birth of a son Pujyapada is concise in his expressions, chaste in his language and precise in his thoughts, but Yogindu's style, as seen above, is full of repetitions and general statements The very virtues of Pujyapada have made his work very stiff, and it can be now studied only by men of learning Perhaps Yogindu thought of propounding in a popular language and manner the important ideas of *Samadhi Shatak* which, being

written in Sanskrit often in *sutra*-style, could not be understood by all Yogindu's work appears to have attained sufficient popularity, and commentators like Jayasena, Shrutasagara and Ratnakriti quote from his works

Philosophy and Mysticism of P -Prakasa

1 The Two Points of View Vyavahara and Nishchaya, or Practical and Realistic

The Atman is really Paramatman (I 46) It is true from the ordinary or practical point of view that the Atman, because of Karmic association, undergoes various conditions (I 60), but from the real point of view, upheld by the great Jinas, the Atman simply sees and knows Atman does not bring about bondage and liberation which are caused by Karman for him (I 64, 65, 68) Atman is omniscience, and every other predication about him is true from the practical point of view (I 96) Really speaking Atman himself constitutes Right Faith, Knowledge and Conduct which are ordinarily stated as the means of liberation (II 12-14, 28, etc)

Necessity of Such Points of View Taking a synthetic view Dharma or Religion in India embraces in its connotation on the one hand spiritual and transcendental experience of a mystic of rigorous discipline and on the other a set of practical rules to guide a society of people pursuing the same spiritual ideal It is this aspect of the situation that necessitates such points of view, and in Jainism, whose approach to reality is mainly analytical, they occupy a consistent position *Vyavahara* viewpoint refers to the loquacious level of rationalism, while *Nishchaya* refers to intuitional experiences arising out of the deeper level of the self According to Jainism, a householder and a recluse have their spheres dependent on each other and supplementing each other's needs with the ultimate spiritual realization in view, so are *Vyavahara* and *Nishchaya* points of

view Just as every house-holder submits himself to *Sannyasa* or renunciation and realizes his spiritual aim, so ultimately *Vyavahara* is discarded in favour of *Nishchaya*

Similarities Elsewhere *Mundakopanisad* (I 4-5) says that there are two kinds of knowledge, *Apara vidya* and *Para vidya*, the former consists in the knowledge of Vedas and the latter in the apprehension of Imperishable *Brahman* This distinction amounts to the difference between intellectual and intuitional apprehension of reality, and can be favourably compared with the above points of view Buddhism accepts the distinction of partial truth (*samvrti-satya* or *vyavahara-satya*) and absolute truth (*parmartha-satya*) Shankaracharya too often appeals to *Vyavahara* and *Paramartha* points of view Echoes of such a distinction are seen in some modern definitions of religion of which William James recognizes two aspects, viz institutional and personal

Their relative values *Vyavahara* viewpoint is useful and essential so far as it leads to the realistic viewpoint *Vyavahara* by itself is insufficient and can never be sufficient The simile of a cat can serve our purpose as long as we have not seen the lion As to their relative value Amrtachandra nicely puts it thus, Alas, the *Vyavahara* point of view may be per chance a support of the hand for those who are crawling on the primary stages of spiritual life, but it is absolutely of no use to those that are inwardly realizing the object, the embodiment of sentiency, independent of anything else

2 Three Aspects or Kinds of Atman

Atman is of three kinds External (*bahiratman*), Internal (*antaratman*) and Supreme (*paramatman*) It is ignorance to take the body for the soul So a wise man should consider himself as an embodiment of knowledge—distinct from the

body, and thus being engrossed in great meditation should realize Paramatman It is the Internal by leaving everything External that becomes Supreme (I 11-15)

The Threefold Individuality The subjective personality demands as much patient study from a mystic as the objective existence from a scientist A mystic projects his process of analysis inwards, and therein he realizes the reality of his self by eschewing everything else that has a mere appearance of it Taking the individual for analysis what is more patent or what strikes an observer is his physical existence, his body, but the real individual is not this body Body is merely a concrete figuration temporarily acquired by the soul or spirit, it is merely the external of the individuality To realize the individuality one has to go inwards and try by the process of meditation to apprehend the sentient personality, which is the internal individuality There is a huge multitude of internal spirits, the destiny of each determined by the Karman which is crippling its abilities When all the Karmas are completely destroyed by penances, the Atman, the internal individual, reaches the plane of supreme individual, eternal and characterised by infinite knowledge and bliss Supreme individuality is a type, a level of spiritual freedom The various Atmans retain their individualities even when they reach this level there is no question of the loss of individuality any time The body is not Atman, and every Atman when absolutely free from Karman, becomes a Paramatman which condition is the culmination of spiritual evolution never to revert This three-fold division is based on the idea that spirit and matter are two independent categories though associated with each other since eternity

Earlier Authors on this Division Yogindu is not the first to give this division In many of his passages Kundakunda (Circa beginning of the Christian era) has this division in view which is discussed by him in his *Mokkhapahuda* Then Pujyapada (Circa last quarter of the 5th century A D)

discusses this very subject in his *Samadhi Shatak* in a very lucid manner Then many of the later authors like Amrtachandra, Gunabhadra, Amitagati, etc , have always this division in view in their discussions about *Atmajnana*

Counterparts elsewhere The doctrine of Atman plays an important part in Upanishads, though it is conspicuously absent in earlier stages of Vedic literature Outside the circle of the priests, who devoted all their energies to sacrificial ritual, there was a class of hermits and ascetics who devoted much of their time to this *Atmavidya* for which great zeal is shown in Upanishads and later literature An earnest search after Atman was instituted, and we find various attempts to analyse the individuality It is in the Upanishadic texts of Group Three that a serious pursuit of *Atmavidya,* i e , the introspective knowledge of Atman, is seen *Taittiriyopanishad* speaks of five sheaths, each called an Atman, one within the other *Annarasamaya,* constituted of food-essence *Pranamaya,* constituted of vital breath, *Manomaya,* constituted of thought, *Vijnanamaya,* constituted of consciousness , and *Anandamaya,* constituted of bliss Then *Kathopanisad* (I iii, 13) enumerates three kinds of *Atman, Jnanatman, Mahadatman* and *Shantatman* possibly with Samkhya terminology in view Deusson, with *Chandogya* 8, 7-12 in view, deduces three positions of the Atman the corporal self, the individual soul and the supreme soul More than once Upanishadic passages distinguish the body from the soul The distinction of *Jivatman* and Paramatman in Nyaya Vaisheshika is quite famous Coming to later period, Ramadasa speaks of four kinds of Atman *Jivatman,* one limited to the body, *Shivatman,* one that fills the universe, Paramatman, one that fills the space beyond universe, and *Nirmalatman,* one who is pure intelligence without spatial connotation and without taint of action but all these, according to Ramadasa, are ultimately one

3 Spiritual Knowledge

Knowledge of Atman, when achieved, puts an end to the round-of-rebirths (I 10, 32) Everything that is foreign must be given up, and Atman must be known by Atman whereby Karman is destroyed (I 74, 76) By meditating on the pure Atman liberation is immediately attained Without self-realization study of scriptures and practice of penances are of no avail When the self is known, the whole world is known reflected in the self (I 98, etc) This knowledge of the self, as an embodiment of knowledge, destroys Karman and leads to infinite happiness (II 76, 158, etc)

Nature of Atman or Spirit Atman, though dwelling in the body, is absolutely different from the body clothes are not the body, so body cannot be the spirit (I 14, 33, II 178, etc) Atman is nothing but sentiency (I 92) Of the six substances *Jiva* or soul is the only sentient entity it is non-concrete (*amurta*), an embodiment of knowledge and of the nature of great bliss (II 17-8, I 73) Atman is eternal and uncreated though undergoing different modifications (I 56) Atman is a substance, *Darshan* and *Jnana* are his qualities, and the conditions in the four grades of existence are his modifications occasioned by Karman (I 58) Atman is like a lame man It is *Vidhi* or Karman that sets him in motion (I 66) It is the presence of the soul in the body that is the spring of activity of senses (I 44) Birth, death, disease, sex, caste, colour, etc , belong to the body and not to the soul which is really ageless and deathless (I 70, etc) Atman is omnipresent in the sense that his omniscience functions everywhere, he is *jada* (i e , without any functions) in the sense that his senses do not function after self-realization, he is of the same size as that of the body, because finally he is of the same shape as his last body, and he is *shunya* in the sense that he is void of all the Karmas and other faults (I 50-6) Atman in view of the

space-points is coextensive with the body, but by his knowledge he pervades the whole space (I 105) Atman should be meditated upon as long as being outside eight Karmas, as free from all the faults and as an embodiment of *Darshan, Jnana* and *Charitra* (I 75) Souls should not be differentiated from each other all of them are embodiments of knowledge, all of them really free from birth and death, all of them equal so far as their spatial extension is concerned, and all of them are characterised by *Darshan* and *Jnana* (II 96-8)

Nature of Paramatman or Super-spirit Paramatman dwells in Liberation at the top of three worlds, and Hari and Hara meditate on him he is eternal, stainless and an embodiment of knowledge and bliss He is above sense-perception and free from merit and demerit or *Punya* and *Papa* (I 16, 25 etc) Pure meditation alone can realize him The meditating saints, when they are established in equanimity, have this Paramatman revealed to them giving great bliss (I 35) Paramatman cannot be visualized in a heart or mind tainted with attachment like an image in a mirror with soiled surface (I 120) He represents infinite vision, knowledge, bliss and power (I 24) Paramatman is in the world (at the top of it), and the world is there (reflected) in him (i e in his omniscience) and thus he visualizes both physical and super-physical words (I 41, 5) There is no difference between *Brahmans (Brahman* = Paramatman) that form one class or type having the same characteristics such as absolute *Darshan* and *Jnana* (II 99, 203) Paramatman is neither perceived by senses nor understood by the study of scriptures (*Veda* and *Shastra*), but he is the subject of pure meditation (I 23) This Paramatman is also called *Brahman, Para-Brahman,* Shiva, *Shanta*, etc (I 26, 71, 109, 116, 119, II 131, 142, etc)

Nature of Karman Karman represents (subtle) atoms (of matter) that stick into the space-points of souls that are infatuated with and tainted by sense-pleasures and passions

(I 62) Atman and Karman have not created each other, but they are there already united from beginningless time (I 59) It is this Karman that brings about the various conditions like bondage, etc , for the soul, and it is Karman that fashions body and other accessories of the spirit (I 60, 63, etc) There are eight kinds of Karmas that obscure the nature of and mislead the spirit (I 61, 78) The stains of Karman are burnt by the fire of meditation (I 1,3)

The Spirit and Super-Spirit The Atman himself is Paramatman, but he remains as Atman because of special Karmas, as soon as Atman is realized by himself, he is Paramatman, the divinity (II 174) In view of their essential nature the ego and the Paramatman are the same (I 26, II 175, etc) Though Paramatman lives in body, he will never be one with the body (I 36) When Atman becomes free from Karman, which is of eight kinds, he develops infinite happiness which is not obtained by Indra even in the company of crores of nymphs (I 61, 118)

Atman and Brahman in Upanishads Atman, which indicated breath in early Vedic literature, implies in the Upanishads a Universal soul of which the individual soul is merely a miniature Then follows the conception of unitary Atman which is the source of everything else Atman is as much a cosmic principle as the *Brahman* both of which are used as synonyms in many passages, Atman is conceived as the Reality, everything besides being an illusion only At times the actual agency etc are attributed to *Bhutatman* who under the influence of *Prakrti* becomes manifold As a lump of iron, when buried in the bosom of earth, is reduced to earth, so the individual Atman is merged into *Brahman* It is through delusion that the human self, the self within us, considers itself as an individual, but in fact it is identical with *Brahman*, the impersonal absolute There is neither the duality nor the plurality of the self, but every personal self and impersonal

Brahman are one and the same *Brahman* is a magnanimous and all-pervading presence which permeates the self as well as non-self *Brahman* is the only All-personality, he represents an universal, abstract and impersonal presence This *Brahman* originally meant a Vedic hymn, the powerful prayer, so *Brahman* later on came to represent a mighty power that creates, pervades and upholds the whole range of universe Though repeatedly attributes are denied of him, no doubt *Brahman* is conceived as a pure Being —absolute, infinite, immutable and eternal from whom everything else derives its reality Thus *Brahman* in turn is Atman, infinite, ageless and eternal

Yogindu's Super-spirit compared with Upanishadic Brahman Joindu's reflections on Atman and Paramantman, which have been constructively summarised above, deserve to be compared with Upanishadic utterances whose spirit is sufficiently imbued by our author, even though his details are set in the metaphysical framework of a heterodox system like Jainism The word *Brahman* has a consistent history in Vedic literature, and in the Upanishads *Brahman* is conceived as the Absolute, one without a second Joindu freely borrows that word and repeatedly uses it in this work Even Samantabhadra, a staunch propagandist of Jainism, uses the word *Brahman* in its generalised sense, viz , the highest principle, when he says *ahimsa bhutanam jagati viditam brahma paramam* In the Upanishads the word "Paramatman" is not of so much frequent occurrence as the word *Brahman,* though both are taken as synonyms in texts like *Nrsimhottaratapani* In Indian philosophical texts identity of words may nor necessarily imply the identity of their sense-content *Brahman* and Paramatman are used as synonyms, because they represent the concept of an ultimate reality According to Jainism, Paramatman is a super-spirit representing the ultimate point of spiritual evolution of Atman by gradual destruction of Karman through penances, etc Each Atman becomes a Paramatman and retains

his individuality The Upanishadic *Brahman* is a cosmic principle, which idea is not associated with the Jaina conception of Paramatman *Brahman* is one and one only according to Upanishads, Joindu, however, speaks of many *Brahmans,* i e , Paramatmans, which represent a type and therefore should not be distinguished from each other (II 99) According to Jainism, Paramatman has nothing to do with the world beyond that he knows and sees it, because it is his nature to see and to know, while *Brahman* according to the Upanishads is the very source and support of everything else Though many attributes are common between Upanishadic *Brahman* and Jaina Paramatman their implications often differ The word "*Svayambhu*", for instance, means self-created and self-existent in the case of *Brahman,* but in the case of Paramatman it means self-become, i e the Atman has become Paramatman

How Yogindu proposes unity In spite of the above difference Joindu speaks just almost in the Upanishadic tone, of the identity between Paramatmans by appealing to aspirants not to distinguish one Paramatman from the other, because they form a type Upanishadic identity is of an uncompromising type, but Joindu's identity is only in name But when Joindu speaks of the identity between Atman and Paramatman he is fully justified, because according to Jainism Atman is Paramatman Paramatman was called Atman only because of Karmic limitations It is by realizing this essential likeness of all the Atmans that Jainism has faithfully stood as a champion of *Ahimsa*, Harmlessness, universal compassion in thought, word and deed In this context the Jainas like the Samkhyas are *Satkaryavadins* accepting that the effect is potentially present in the material cause Upanishadic *Brahman* has a monistic and pantheistic grandeur which we miss in the Jaina conception of Paramatman Jainism looks at the world analytically, and Atman, moving along with the path of penance and meditation, evolves into Paramatman, where the race of the round-of-rebirths comes to a full stop, while

Upanishads look at the world as a fundamental unity one with *Brahman* who is all-in-all

Yogindu's Atman Compared with that in Upanishads
Joindu's conception of Atman which is the same as that of Kundakunda and other Jaina authors, is like this Atman is a migrating entity of sentient stuff associated with Karmic energy since eternity The world contains infinite Atmans, the transmigratory destiny of each being determined by its Karmas Atman is immaterial as distinguished from Karman which is a form of matter Though the soul assumes different bodies and acquires other physical accessories, it is essentially eternal and immortal Its transmigratory journey comes to a stop, when Karmic matter is severed from it through penances, etc , and the Atman is realized and becomes Paramatman Even in liberation the soul, with all its potential traits fully developed on account of the absence of Karmic limitations, retains its individuality So there will be infinite liberated souls The very idea of the infinity of souls allows no question to be raised that the world might one day be empty when all the souls have attained liberation All such souls, as dogma would require, which have become light by the destruction of Karmic weight, shoot forth to the top of the universe and stop there permanently in eternal bliss with no possibility of further upward motion as there is no medium of motion in the super-physical space Though these details touch here and there the Upanishadic concepts of Atman especially in the Group Three, there are fundamental differences In Jainism both spirit and matter are equally real, the number of souls is infinite, and each soul retains its individuality even in Immortality In the Upanishads there is nothing real besides Atman which is conceived as an impersonal pervasion identical with *Brahman*, the cosmic substratum The Atman in Jainism is not a miniature of any universal soul as in Upanishads, but it carries with it the seeds of Paramatman which status it will attain when freed from Karma-matter In the Upanishads and

Bhagavadgita Karman stands for good or bad act, while in Jainism it is a subtle type of matter which inflows into the soul and determines its career in the round-of-rebirths In terms of modern philosophy the soul and God, according to Jainism, are identical in the sense that they are two stages of the same entity, and thus each and every soul is God, while the world, which is eternal without being created by anybody, is a scene of many souls working out their spiritual destinies But in Vedanta the soul, the world and the God are all in one, the *Brahman*

The two distinct tendencies Upanishads represent synthetically an 'absolute pantheism' by merging together the Atman theory and *Brahman* theory Really these are two independent tendencies, one pluralistic and the other monistic, and one can hardly develop out of the other The former accepts an infinite number of souls wandering in *Samsara* due to certain limitations, but when these limitations are removed and their real nature realized, there is rescue, there is liberation, there is individualistic immortality, every Atman becomes a Super-Atman Super-Atmans are infinite, but they represent an uniform type possessing the same characteristics like infinite vision, infinite knowledge, infinite bliss and infinite power This Super-Atman enjoys ideal isolation, and he has nothing to do with creation, protection and the destruction of the world On the other hand *Brahman*-theory starts with *Brahman* as a great presence out of which everything comes and into which everything is drawn back like threads in the spider's constitution The individual souls are merely finite chips of the infinite block of the great *Brahman* Samkhya and Jainism preeminently stand for Atman-theory, while the Vedic religion stands for *Brahman*-theory Upanishads bring these two together and achieve the unity of Atman and *Brahman,* a triumph of monism in the history of Indian religious thought

4 Paramatman or the Super-spirit as the Divinity

Paramatman is the eternal *Deva,* divinity, that dwells in liberation at the top of three worlds never to come back in *Samsara* (I 4, 25, 33, etc) There are infinite *Siddhas,* i e the liberated souls, who have attained self-realization and are to be meditated upon with a steady mind (I 2, 16, 39), there are then *Arahantas,* the same as Tirthankaras, who are on the point of attaining liberation with their four Karmas destroyed, whose words are to be accepted as authoritative, and who are to be worshipped (I 62, II 20, 168, 195-96, etc), and lastly there are three classes of monks (*muni*) who practise great meditation and realize Paramatman in order to achieve the great bliss (I 7) It is these five *Paramagurus,* i e , the great spiritual preceptors, that are to be saluted, and to whom the prayers are to be offered (I 11, II 168)

The Conception of Divinity Explained Atman to Paramatman is a course of spiritual evolution, and it is the duty of every aspiring soul to see that it reaches the stage of Paramatman There are various stages on the path worked out according to the destruction or partial destruction of different Karmas Paramatman is the God not as a creative agency, but merely as an ideal to all the aspirants Paramatman is latent in the Atman, therefore the Atman must always meditate on the nature of Paramatman that the potent powers thereof might be fully manifested Paramatmans form a class, all equal, with no classes among themselves

5 The World and Liberation or *Samsara* and *Moksha*

Since infinite time the soul is dwelling in *Samsara* experiencing great misery in the four grades of existence (I 9-

10) The association of Karmas has no beginning, and all the while heavy Karmas are leading the soul astray (I 59, 78) Developing false attitudes the soul incurs Karmic bondage and wanders in *Samsara* always feeding itself on false notions of reality (I 77, etc) It is the Karman that creates various limitations for the soul and brings about pleasures and pain (I 63, etc) *Moksha, Nirvana* or liberation consists in getting released from the Karmas, both meritorious an demeritorious (II 63) The souls that have attained liberation dwell in the abode of *Siddhas* at the top of the world (II 6, 46, etc) *Moksha* is the seat of happiness wherein the liberated soul possesses all-vision, all-knowledge, etc , and it is the best object of pursuit II 3, 9-11, etc) *Samsara* is destroyed by the vision of Paramatman and *Nirvana* attained, so the mind should always be set on Atman who is potentially (*shaktirupena*) Paramatman (II 33, I 32, I 26, see also I 123*3) One must rise above attachment and aversion and be engrossed in one's self to stop the influx of Karmas (II 38, 100, 141, etc) Penance is quite necessary to destroy the Karmas (II 36)

Explanatory remarks *Samsara* and *Moksha* are the two conditions of the Atman, and they are opposed to each other in character *Samsara* represents unending births and deaths, while *Moksha* is the negation of the same In the former state the soul being already in the clutches of Karman is amenable to passional and other disturbances, and there is constant influx and bondage of Karman which makes the soul wander in different grades of existence, namely, hellish, sub-human, human and heavenly As opposed to this there is *Moksha,* sometimes called the fifth state of existence, which is reached by the soul, passing through the fourteen stages of *Gunasthanas,* when all the Karmas are destroyed In *Samsara* the various Karmas were obscuring the different potent powers of the self, these powers are manifested in liberation where the Atman, now called Paramatman, dwells all by himself endowed with infinite vision, knowledge, bliss and power

6 The Means of Attaining Moksha

Right faith, Right knowledge and Right conduct really speaking consist respectively in seeing, knowing and pursuing oneself by oneself Ordinarily these might be taken as the cause of *Moksha,* but in fact Atman himself is all the three (II 12-4) From the practical point of view, right faith consists in steady belief in the true nature of Atman resulting from the knowledge of various substances exactly as they are in the universe (II 15), that condition or state of the self which understands the substances exactly as they are is known as knowledge (II 29), and lastly the cultivation of that genuine and pure state of the self after fully realizing and discriminating the self and the other (than the self) and after giving up (attachment for) the other is known as Right conduct (II 30) Ultimately these three jewels are to be identified with one's self, and one should meditate on one's self by oneself which results in self-realization amounting to the attainment of liberation (II 31)

Explanatory remarks Here Joindu mentions the so-called three jewels of Jainism which from the *Vyavahara* point of view constitute the path of liberation These three are to be developed in the Atman himself and not outside, therefore that condition itself from the *Nishchaya* point of view is the cause of *Moksha* This condition is a spiritual attitude which tolerates no more any contact with Karmic matter, and thus the Atman is Paramatman without being anything else

7 The Great Meditation

The great Meditation (*Param-Samadhi*) is defined as the elimination of all the mental distractions, and therein the aspirant is above auspicious and inauspicious attitudes (II 190) In the absence of this great meditation severe practices of

penances and the study of scriptures will not lead one to self-realization (I 14, 42, II 191) By submerging oneself in the pond of great meditation, the Atman becomes pure, and the dirt of round-of-rebirths, (i e Karman) is washed off (II 189) As long as one is plunged in this meditation there is the stoppage of the influx and the destruction of the stock of Karmas (II 38) Successful meditation does not so much consist in closing the eyes, half or complete, as in remaining steady without being prone to disturbances (II 169-170), and it should be distinguished from mere utterance of *Mantras,* etc , (I 22) The great meditation, which belongs to great saints, is like a huge fire in which are consumed the faggots of Karman (I 3, 7), therein all the anxieties are set at rest and the pure (*niranjana*) divinity is realized (I 115) There are two stages of this great meditation the first that of *Arahantas,* wherein the four *Ghatia Karmas* are destroyed and where the soul possesses omniscience and all-bliss, etc and then the second, that of *Siddhas,* where all the Karmas are destroyed at a stretch, where infinite *Darshan, Jnana, Sukha* and *Virya* are developed, and where one deserves such designations as Hari, Hara, *Brahman,* Buddha, etc , (II 195-201, etc)

Mystic Visions Undoubtedly the constitution of Paramatman shines with the light of omniscience like the light of the sun enlightening itself and other objects, and the saints who are established in equanimity experience great bliss for which there is no parallel elsewhere (I 33-35, 101, 116) Within a moment after self-realization there flashes forth a great light (I 104) The speciality of self-realization is that the whole world is seen in the Atman (I 100) The great divinity is seen to dwell, like a swan on the surface of lake, in the pure mind of the *Jnanin* (I 122) The Paramatman shines forth like the sun in a cloudless sky (I 119)

Explanatory remarks on the Great Meditation Here we get an enthusiastic description of *Mahasamadhi* without

the technical details which we find in works like *Jnanarnava*, *Yogashastra*, *Tattvanushasan*, etc To achieve such a meditation in which Atman is realized as Paramatman the steadiness of mind is absolutely necessary there should be no delusion, no attachment for pleasant feelings and no aversion from unpleasant ones The mind, speech and body should cease to function, and the Atman should be concentrated on himself In this course two stages are noted *Siddhahood* and *Arhatship* A soul may reach the condition of a *Siddha* by destroying all the Karmas at once, and majority of souls are destined for this The Tirthankara devotes some of his time for preaching the religious doctrines, while *Siddha* has minded his own business of spiritual realization, the former thus is of greater benefit to the society The difference between these two types of self-realized souls somewhat corresponds to that between activistic and quitistic tendencies of mystics

8 Some Aspects of Mysticism

It is not easy to define mysticism exactly in plain terms First, to a great extent, it denotes an attitude of mind which involves a direct, immediate, first-hand, intuitive apprehension of God It is the direct experience of the mutual response between the human and the divine indicating the identity of the human souls and the ultimate reality Therein the individual experiences a type of consciousness of perfect personality In the mystical experience the individual is 'liberated and exalted with a sense of having found what it has always sought and flooded with joy' Secondly, mysticism, if it is to be appreciated as a consistent whole, needs for its background a metaphysical structure containing a spirit capable of enjoying itself as intelligence and bliss and identifying itself with or evolving into some higher personality, whether a personal or an impersonal Absolute Thirdly, if mysticism forms a part of a metaphysico-religious system, then the religious system must chalk out a mystic course of attaining identity between the

aspirer and the aspired Fourthly, the mystic shows often a temperamental sickness about the world in general and its temptations in particular Fifthly, mysticism takes for granted an epistemological apparatus which can immediately and directly apprehend the reality without the help of mind and senses which are the means of temporal knowledge Sixthly, religious mysticism always prescribes a set of rules, a canon of morality, a code of virtues which an aspirant must practise And lastly mysticism involves an amount of regard to the immediate teacher who alone can initiate the pupil in the mystical mysteries which cannot be gasped merely through indirect sources like scriptures, etc

Mysticism in Jainism An academic question whether mysticism is possible or not in a heterodox system like Jainism is out of court for the simple reason that some of the earliest author-saints like Kundakunda and Pujyapada have described transcendental experiences and mystical visions It would be more reasonable to collect data from earlier Jaina works and see what elements of Jainism have contributed to mysticism, and in what way it is akin to or differs from such a patent mysticism as that of monistic Vedanta To take a practical view the Jaina Tirthankaras like Rishabhadeva, Neminath, Parshvanath, Mahavira, etc , have been some of the greatest mystics of the world, and rightly indeed Professor Ranade designates Rishabhadeva, the first Tirthankara of the Jainas, as 'yet a mystic of different kind, whose utter carelessness of his body is the supreme mark of his God-realization' and gives details of his mystical life It would be interesting to note that the details about Rishabhadeva given in *Bhagavata* practically and fundamentally agree with those recorded by Jaina tradition

Various Elements of Mysticism in Jainism Monism and theism, rather than theistic monism, have been detected as the fundamental pillars of mysticism In the transcendental experience the spirit realizes its unity or identity with

something essentially divine 'Mystical states of mind in every degree, ' William James says, 'are shown by history usually though not always, to make for the monistic view' Thus mysticism has a great fancy for monistic temperament, and in Vedanta it is seen at its best in the conception of All-in-all *Brahman,* who represents an immanent divinity Spiritual mysticism of Jnanadeva, however, reconciles both monism and pluralism by preserving 'both the oneness and manyness of experience ' The Jaina mysticism turns round two concepts Atman and Paramatman, which we have studied above It is seen that Paramatman stands for God, though never a creator, etc The creative aspect of the divinity, I think, is not the *sine qua non* of mysticism Atman and Paramatman are essentially the same, but in *Samsara* the Atman is under Karmic limitations, and therefore he is not as yet evolved into Paramatman It is for the mystic to realize this identity or unity by destroying the Karmic encrustation of the spirit In Jainism the conception of Paramatman is somewhat nearer to that of a personal absolute The Atman himself becomes Paramatman, and not that he is submerged in the Universal as in Vedanta In Jainism spiritual experience does not stand for a divided self achieving an absolute unification, but the bound individual expresses and exhibits his potential divinity Early texts like *Kammapayadi, Kashaya* — and *Kamma-pahuda Gommatasara,* etc , (with their commentaries) give elaborate tables with minute details how the soul, following the religious path, goes higher and higher on the rungs of the spiritual ladder called *Gunasthanas,* and how from stage to stage the various Karmas are being destroyed The space does not permit me to give the details here, but I might only note here that the whole course is minutely studied and recorded with marvellous calculations that often baffle our understanding Some of the *Gunasthanas* are merely meditational stages, and the subject of meditation too is described in details The aspirant is warned not to be misled by certain *Siddhis,* i e miraculous attainments, but go on pursuing the ideal till Atman is realized The pessimistic outlook of life, downright denunciation of the body

and its pleasures and hollowness of all the possessions which are very common in Jainism indicate the aspirant's sick-minded temperament which is said to anticipate mystical healthy-mindedness In the Jaina theory of knowledge, three kinds of knowledge are recognised where the soul apprehends reality all by itself and without the aid of senses first, *Avadhijnana* is a sort of direct knowledge without spatial limitation, and it is a knowledge of the clairvoyant type, secondly, *Manahparyaya-jnana* is telepathic knowledge where the soul directly apprehends the thoughts of others, and lastly, *Kevala-jnana* is omniscience by the attainment of which the soul knows and sees everything without the limitation of time and space The last one belongs only to the liberated souls or to the souls who are just on the point of attaining liberation with their *Jnanavaraniya*-Karman destroyed, and thus it is developed when Atman is realized Jainism is preeminently an ascetic system Though the stage of laity is recognized, everyone is expected to enter the order of monks as a necessary step towards liberation Elaborate rules of conduct are noted and penancial courses prescribed for a monk, and it is these that contribute to the purity of spirit A Jaina monk is asked not to wander alone lest he might be led astray by various temptations A monk devotes major portion of his time to study and meditation, and day-to-day he approaches his teacher, confesses his errors and receives lessons in *Atmavidya* or *Atma-jnana* directly from his teacher The magnanimous saint, the Jaina Tirthankara, who is at the pinnacle of the highest spiritual experience, is the greatest and ideal teacher, and his words are of the highest authority Thus it is clear that Jainism contains all the essentials of mysticism To evaluate mystical visions rationally is not to value them at all These visions carry a guarantee of truth undoubtedly with him who has experienced them, and their universality proves that they are facts of experience The glimpses of the vision, as recorded by Yogindu, are of the nature of light or of white brilliance Elsewhere too we find similar experiences It may be noted in conclusion that the excessive rigidity of the code of morality

prescribed for a Jaina saint gives no scope for Jaina mysticism to stoop to low levels of degraded *Tantricism* It is for thi very reason that we do not find the sexual imagery, so paten in Western mysticism, emphasized in Jainism, though simile like *muktikanta* are used by authors like Padmaprabha Sex impulse is considered by Jaina moralists as the most dangerou impediment on the path of spiritual realization, so sensua consciousness has no place whatsoever in Jaina mysticism The routine of life prescribed for a Jaina monk does not allow him to profess and practise miracles and magical feats for the benefit of householders with whom he is asked to keep very little company

9 Dogmatical and Philosophical Accessories of Author's Discussion

Jiva and *Ajiva* are essentially different from each other and one should not be identified with the other (I 30) The pure *Jiva* has no mind and no senses, it is mere sentiency and an embodiment of knowledge, it is non-concrete and above sense-perception, and different from this is the non-sentien class of substances, namely, matter, *Dharma, Adharma,* time and space (I 31, II 18, I 113) From eternity the soul in *Samsara* is in union with Karman (of eight kinds) which represents subtle matter of the non-sentient class (I 55, 59 61, 62, 75, 113) There are two kinds of worldly *Jivas Samyag drshti* and *Mithya-drshti*, the former, the faithful one, realize himself by himself and thus becomes free from Karmas, while the latter, an ugly soul, is attached to *Paryayas* (i e modes o appearances of things) and thereby wanders in *Samsara* incurring the bondage of various Karmas (I 77, 78) The three worlds stand compact with six substances, namely *Jiva Pudgala, Dharma, Adharma, Kala* and *Akash,* which have neither beginning nor end Of these *Jiva* alone is sentient and the rest are non-sentient *Pudgala* or matter is concrete and o six kinds, while the remaining are non-concrete *Dharma* and

Adharma are the neutral causes of conditions of motion and rest of the moving bodies *Nabhas* or space accommodates all the substances *Kala* or time is a substance characterised by continuity or being, it is an accessory cause of change when things themselves are undergoing a change, and it is of atomic constitution with separate units *Dharma, Adharma* and *Akash* are indivisible and homogeneous wholes *Jiva* and *Pudgala* alone have movement and the rest are static Atman, *Dharma* and *Adharma* occupy innumerable space-points, *Akash,* which gives accomodation to all the substances, has infinite space-points, while *Pudgala* or matter has manifold space-points Though they exist together in the physical space (*lokakash*), they really exist in and through their attributes and modes These various substances fulfil their own functions for the embodied souls that are wandering in *Samsara* (II 16-26)

10 Evaluation of *Punya* and *Papa*, or Merit and Demerit

Paramatman is above *Punya* and *Papa* (I 21) *Punya* results from devotion to deities, scriptures and saints, while *Papa* results from hatred towards the same (II 61-62) By treating both alike one can stop the influx of Karman, it is infatuation that makes one pursue one or the other (II 37, 53) *Punya* ultimately results into *Papa*, so one should not be after it (I 60) *Papa* leads to hell and sub-human births, *Punya* leads to heaven, and the admixture of both leads to human birth When both *Punya* and *Papa* are destroyed there is *Nirvana* (II 63) To choose between the two, *Papa* is preferable, because tortures in hell, etc , might induce one towards liberation, the pleasures given by *Punya* ultimately terminate in misery (II 56-7, etc) Repentance, confession, etc , bring only merit (II 64) *Punya* and *Papa* have their antecedents in the auspicious and inauspicious manifestations of consciousness but a *Jnanin,* a man of knowledge, rises above these two and cultivates pure manifestation of consciousness which incurs no Karmic bondage at all (II 64, 71 etc)

Explanatory Remarks Activities of mind, speech and body set in a sort of vibration in the very constitution of the self (*atma-pradesh-parispandah*) whereby the Karmic matter inflows into the soul This influx, if it is *Shubha* or auspicious, brings *Punya*, meritorious Karman, if *Ashubha* or inauspicious, it brings *Papa*, demeritorious Karman Whether there is *Punya* or *Papa*, it means that the presence of Karman is there So the aspirant, who aims at liberation from Karmas by realizing himself, cannot afford to be attached even to *Punya* which leads the soul to heavens that are a part of *Samsara* *Punya* is compared with golden fetters and *Papa* with iron ones it is a very significant comparison One who hankers after freedom makes no distinction between golden and iron fetters he must cut both in order to be free In that temperament which leads to liberation 'the very concert of virtues', in the words of Plotinus 'is over-passed'

11 Imortance of Knowledge

Atman is an embodiment of knowledge which flashes forth in full effulgence in the state of Paramatman (I 15, 33) Knowledge is the differentia of the Atman (I 58) When Atman is known, everything else is known so Atman should be realized by the strength of knowledge (I 103) *Ajnana* can never know Paramatman, the embodiment of knowledge (I 109) Like stars reflected in clear water the whole universe is reflected in the knowledge of Paramatman (I 102) No doubt, liberation is attained by knowledge souls devoid of knowledge wander long in *Samsara* The seat of liberation is not accessible without knowledge, the hand can never be greasy by churning water (II 73-4) Attachment, etc melt away by the knowledge of self like darkness by sun-rise (II 76) Atman, the embodiment of knowledge, is the highest object for concentration , he who knows emerald will never pay attention to a piece of glass (II 78)

Attitude towards the Fruit of Karman The various

Karmas, when they are ripe, give their fruits When the fruits are being experienced, he who develops auspicious attitudes incurs the bondage of fresh Karmas But that equanimous saint, who does not develop any attachment when experiencing the fruits of Karmas, incurs no bondage and his stock of Karman melts away (II 79-80)

12 Mental and Moral Qualifications of an Aspirant

This body, which is absolutely different in nature from the soul, deserves nothing but criticism (I 13, etc , 71-2) It is all impure and easily perishable, it gets rotten when buried and is reduced to ashes when burnt, so nourishment and toilet are a mere waste (II 147-48, etc) It brings no happiness, but only misery, so an aspirant must be completely indifferent towards this body which is an enemy of the self (II 151-53, 182, etc) Attachment for everything external must be given up, and one must be completely engrossed in the nature of Atman (I 15, 18) Vanity of physical and communal or social specialities has sway over only a foolish person (I 80-3) All paraphernalia (*parigrah*), external and internal, like mother, house, pupil, etc , and like infatuation, etc , is a deceptive network that entraps and leads the Atman astray (I 83, II 87, etc) To accept any paraphernalia after once it is given up is like eating the vomit (II 91) Pursuing the paraphernalia with infatuation, the Atman revolves in *Samsara* (II 122, etc) When the body does not belong to oneself, what to say of other things, family is a network neatly decorated by Death (II 144-45) Everything else such as body, temple, idol, scripture, youth, house, attendants, etc besides the Atman is transitory, and as such one should not be attached to things other than the self (II 129-32) Non-attachment is the highest virtue for a spiritual aspirant, so the mind must be curbed back from attachment, tastes and sights, etc , and concentrated on Paramatman (I 32, II 172) The aspirant, the great monk, should be free from

attachment and aversion, even a particle of attachment hinders self-realization, the attitude of equanimity (*samabhava*), which easily leads one to liberation, consists in eschewing these two (II 52, 80-81, 100, etc) It is merely a self-deception to pull out hair with ashes, if attachment is not given up (II 90) Attitude of equanimity is a source of spiritual bliss, and it arises out of right comprehension of reality (II 43, etc) One who is endowed with this attitude treats all beings alike (II 105) Even the company of a person who is not equanimous is harmful (II 109) Addiction to the pleasures of senses involves Karmic bondage (I 62) There can be no place for *Brahman* when the mind is occupied by a fawn-eyed one, two swords cannot occupy the same scabbard (I 121) Moths, deer, elephants, bees and fish are ruined respectively by light, sound, touch, scent and taste, so one should not be attached to these (II 112) The camels of five senses knock the soul down into *Samsara* after grazing the pasture of pleasures (II 136) A great monk is absolutely indifferent to sense-pleasures for which he has neither attachment nor aversion (II 50) These pleasures last for a couple of days only, so their leader, namely, the mind should be brought under control whereby they are all captured (II 138, 140, etc) Pleasures of senses and passions ruffle the mind, and then the pure Atman cannot be realized (II 156) The soul under the sway of passions loses all self-control and renders harm unto living beings which leads the soul to hell (II 125-127) Infatuation and consequent passions must be given up (II 41-42) Infatuation and greed are the fertile sources of misery (II 111-13, etc) Mere outward practices such as reading scriptures, the practice of austerities and visiting holy places by ignoring self-control, are of no avail (I 95 II 82-3, etc) Dangerous are the activities of mind, speech and body the mind should be brought under self-control and *Bhavashuddhi*, i e the purity of mind, must be cultivated (II 137) It is by cultivating pure manifestation of consciousness that the soul develops various virtues and ultimately destroys Karman (II 67) This body is useless if Dharma in its practical and realistic aspects is not practised (II 133-34)

Detailed Summary of the Contents

A N Upadhye

Book I

Salutations of Souls Supreme (Paramatman) that have become eternally stainless and constituted of knowledge after burning the spots of Karman with the fire of meditation

Then salutations are offered to hosts of *Siddhas* (i e , the liberated souls) who are the embodiments of bliss and unparalleled knowledge, who have consumed the fuel of Karmas with the fire of great meditation, who dwell in *Nirvana* never falling back into the ocean of transmigration though supremely weighty with Knowledge, and who being self-established clearly visualize everything here both the physical and superphysical existence The devotional obeisance to great Jinas who are the embodiments of omniscience, omnivision and omnibliss and by whom all the objects of knowledge are enlightened Lastly salutations to three classes of Saints, viz , Preceptors (*Acharya*), Teachers (*Upadhyaya*) and Monks (*Sadhu*), who, being absorbed in great meditation, realize the vision of Paramatman (1-7)

After saluting the five divinities Bhatta Prabhakara, with a pure mind, addresses Yogindu "Sir, since infinite time we are

in this *Samsara*, i e , the round-of-rebirths, not a bit of happiness is attained, but a lot of misery has fallen to our lot We are tortured by the miseries of the four grades of existence, viz , divine, human, sub-human and hellish states of existence, so you instruct us about Paramatman, i e, the Soul Supreme or *Parampada*, i e , the lofty status of liberation that would put an end to our miseries " (8-10)

Then Yogindu asks Bhatta Prabhakara to attend closely to his discourse that follows The Atman, i e , the soul, the principle of life is of three kinds, viz , external soul, internal soul and the supreme soul One should give up attachment for the external and then by knowing oneself realize the soul supreme which is an embodiment of knowledge He is an ignoramus who takes the body for the soul But he is a wise man who considers himself as an embodiment of knowledge distinct from the body and being engrossed in great meditation realizes the Paramatman Realization of the self as an embodiment of knowledge and as free from Karman after quitting everything external that is Paramatman Thus it is the Internal by leaving everything External that becomes the Supreme (11-15)

One should concentrate one's mind on the Soul Supreme that is respected in all the three worlds, that has reached the abode of liberation, and on which meditate Hari and Hara Paramatman is eternal, untainted by passions and consequent Karman He is peace, happiness and absolute bliss He does not leave his nature and get changed into something else He is *Niranjana*, i e , untainted, having no colour, no smell, no taste, no sound, no touch, no birth and no death He is not subjected to anger, delusion, deceit and pride, nor is there anything like a specific place and object of meditation for him who is all by himself He is not amenable to merit and demerit, nor to joy and grief He has not a single taint or flaw, so he is *Niranjana* He is an eternal divinity in whose case there is no devotional control of breath *(dharana)*, no object of meditation, no mystical diagram , no miraculous spell and no charmed circle That eternal Paramatman, who is the subject of pure meditation or contemplation, is beyond the comprehension

of Vedas, *Shastras* and senses His is the highest state, dwelling as he is at the summit of three worlds, representing unique or absolute vision, knowledge, happiness and power (16-25)

The divinity that dwells in liberation, being free from Karman and constituted of knowledge, is essentially the same as the spirit or the soul in the body, really speaking there is no difference between the two It must be known that Paramatman is already there in oneself, and by realizing this the Karmas accumulated since long time are shattered away The self should be realized as immune from pleasures and pains of senses and mental activities, and everthing else must be avoided Though the soul dwells in the body the former should not be identified with the latter, because their characteristics are essentially different The soul is mere sentiency, non-corporal and an embodiment of knowledge, it has no senses, no mind, nor is it within sense-perception The lengthy creeper of the round-of-rebirths is crippled by him who meditates on his self with his mind indifferent to worldly pleasures One that dwells in the temple of body is doubtlessly the same as Paramatma, the eternal and infinite divinity with his constitution brilliant with omniscience Though he dwells in the body, there is no mutual identity nor connection between himself and the body It is Paramatman that is revealed, giving supreme bliss, to saints who are established in equanimity *(sama-bhava)* (26-35)

It is the ignorant that understand Paramatman as a composite body *(sakala)*, but indeed he is one whole, separate from the Karmas, though he is bound by them and though he resides in the body Like a star in the infinite sky the whole universe is reflected in the omniscience of Paramatman on whom, as an object of meditation, the saints always concentrate their attention in order to obtain liberation It is this very Paramatman, when he is in the grips of various Karmas, that assumes various forms of existence and comes to be endowed with three sexes The universe is there in the Paramatman reflected in his omniscience, and he is in the universe, but he is not (convertible into the form of) the universe The

Paramatman dwells in the body, but even to this day he is not realized by *Hari* and *Hara*, because they are devoid of the highest meditation and austerities (36-42)

So far as modifications are considered Paramatman is said to be coupled with origination and destruction, but in fact from the realistic point of view he is above them With his presence the sense-organs function, otherwise the body becomes desolate Through the sense-organs he knows the objects of sense, but he is not known by them Really speaking there is no bondage nor transmigration for Paramatman, so the ordinary viewpoint *(vyavahara)* should be given up The supreme characteristic of Paramatman is that his knowledge, like a creeper, stretches as far as the objects of knowledge are there With reference to him the Karmas fulfil their own functions, but the Paramatman neither loses nor gains anything Though bound by Karmas, he is never transformed into Karmas (43-49)

Some say that the soul is omnipresent, some hold it to be devoid of knowledge, some say that it has bodily size, and some others say that it is void *(shunya)* The Atman is all-pervading in the sense that, when free from Karmas, he comprehends by his omniscience physical and superphysical worlds Sensitive knowledge no more functions in the case of souls who have realized spiritual light, and in this sense the soul is devoid of knowledge The pure soul, there being no cause, neither expands nor contracts, but it is of the same size as that of the final body, and in this sense the soul is of the bodily size He is void in the sense that, in his pure condition, he is not amenable to any of the eight Karmas and eighteen faults (50-56)

The Atman is not created by anybody, nor is anybody created by the Atman As a substance the soul is eternal, but only its modifications appear and disappear Substance is that which is endowed with quality and modification *(guna* and *paryaya)* Qualities are co-born *(sahabhuva)* with the substance, while modifications present themselves in succession on the substance The Atman or soul is a substance, insight and

knowledge *(darshan* and *jnana)* are the qualities, the appearance in the four grades of existence are the modifications caused by Karman (57-58)

The association between *Jiva* and Karman has no beginning in time, and further one is not created by the other, so both of them have no beginning in time The embodied soul, because of its previous Karman, develops various conditions, and thus becomes virtuous or otherwise The soul, thus obscured by eight Karmas, will not realize its own nature Karman represents (subtle) atoms (of matter) that stick into the space-points *(pradesh)* to souls that are infatuated and tinted with sense-pleasures and passions Really speaking the five sense-organs, the mind, the tortures in the four grades of existence and all other conditions *(ragadi-vibhava-parinamah)* are, in fact, separate from (the nature of) the soul they are fashioned by Karman for the soul Various kinds of pleasures and pains and all the conditions such as bondage and liberation are brought about by Karman, the soul does nothing beyond mere seeing and knowing that is the realistic view There is not a single region, in the eighty-four lakhs of births which has not been visited by the soul wandering without obtaining the instructions of Jina (65* 1) The Atman can be compared to a lame person, by himself he neither comes nor goes, it is the force of Karman *(vidhi)* that drags about the soul in the three worlds (59-66)

The Atman is himself, and he can never be anything else, that is a rule So far as his real nature is concerned, he is not born he does not die, nor does he bring about anything like bondage or liberation Various terms like birth, old age, death, disease, gender and colour do not, in fact, refer to the soul but only to the body (67-70)

Atman is *Brahman* without old age and death which refer only to the body, so one should not be afraid of them To reach the other end of *Samsara* one should meditate on the pure spirit without minding whether the body is cut, pierced or destroyed The soul is essentially different from attachment etc which are occasioned by Karmas and from other insentient

substances The soul is an embodiment of knowledge, and everything else is foreign The soul must be meditated on as independent of eight Karmas, as free from all the faults and as an embodiment of *Darshan*, *Jnana* and *Charitra* (71-75)

When the Atman realizes himself by himself, he becomes *Samyagdrishti*, i e , possessed of Right Faith or spiritualistic attitude, and gets rid of Karmas, but if he pursues the modifications his view is perverted, and he incurs the bondage of many Karmas and wanders long in *Samsara* Sticky and hard Karmas lead the soul astray in spite of the acquisition of knowledge When the Atman develops perverted attitude, he grasps the reality in a perverted manner, and the conditions created by Karman he begins to identify with himself Then he begins to say "I am fair, I am black, I am of some other colour, I am slender, I am fat, I am a Brahmana, a Vaishya,a Kshatriya or the rest, I am a man, a neuter, a woman, I am a Digambara, a Buddhist or a Shvetambara it is an ignorant fellow that speaks thus Mother, father, wife, home, sons, friends and wealth this is all a magical network of unreality, and a fool claims all this as his A being of perverted attitudes does nothing else than enjoying the objects of pleasure which are the causes of misery " (76-84)

Samyagdarshan or Right Faith or insight is attained by the Atman, when finding an opportune time, delusion is destroyed, thus necessarily the Atman is realized The wise man should realize that Atman is neither fair, nor red, nor black, he is neither subtle nor gross, he is neither a Brahmana, a Vaishya, a Kshatriya nor the rest, he is neither, a man, a neuter, nor a woman, he is neither a Buddhist, a Digambara nor a Shvetambara, and the soul possesses none of the ascetic characteristics The soul is neither a teacher nor a pupil, neither a master nor a servant, neither a hero nor a coward, neither high nor low, neither a man, a god, a sub-human being nor a denizen of hell, neither learned nor foolish, neither rich nor poor, neither a youth, an old man nor a child (85-91)

Atman, besides his essential nature of sentiency or consciousness is not to be identified with merit, demerit, time,

space, principle of motion and principle of rest Atman is control *(sanyam)*, chastity and austerity, Atman is faith and knowledge, and Atman is the seat of eternal liberation, when he is realized Different from Atman, there is nothing as faith, knowledge and conduct Ignoring the pure self one should not search after some holy place, serve some other teacher, and think of some other divinity Atman represents absolute *Darshan*, and all other descriptions are formal, being true from the ordinary point of view only, when the pure Atman is realized, the highest state of liberation is reached within a moment Religious treatises, sacred works and austerities do not bring liberation for him whose mind is not occupied with (the reflections on) the pure self When the self is known, the whole world is known, because it becomes reflected in the knowledge of the self That both physical and super-physical worlds are seen (reflected) neither Atman is a privilege of those who are merged in self-realization Undoubtedly it is a natural phenomenon that the Atman enlightens himself and others like the light of the Sun in the sky The vision of the world reflected in the self is like that of stars reflected in clear water The saint by the strength of his knowledge should realize his self whereby he knows himself and others (92-102)

When Prabhakara requests that he should be instructed in the great knowledge, he is thus addressed Atman is knowledge, and he who knows his Atman pervades the whole space with his knowledge, even though ordinarily he is limited to the body Whatever is different from the self is not knowledge, so leaving aside everthing one should realize the self which is a fit subject for knowledge, As long as a *Jnanin* does not know the self, which represents knowledge by means of knowledge, he will not, being an *Ajnanin*, realize the highest, *Brahman* who is an embodiment of knowledge By knowing one's self *Para-Brahman* is visualized and realized whereby the highest realm of liberation is reached (103-108)

When *Brahman* is seen and realized, the world other than *Samsara (paraloka)* is reached The lofty divinity, the embodiment of knowledge, residing therein is meditated on by saints,

Hari and *Hara* One reaches that condition on which one's mind is set, one should not, therefore, direct one's attention towards other foreign stuff than the status of *Para-Brahman* That which is non-sentient and separate from the self is the foreign stuff consisting of matter, the principles of motion, the principle of rest, space and time One who is devoted towards Paramatman, even for half a moment, burns the whole lot of sin, as a spark of fire reduces a heap of logs to ashes Setting aside all thoughts, one should peacefully concentrate on the highest status of liberation and thus realize the divinity The highest bliss, which is attained by visualizing Paramatman (*Shiva*) in course of meditation is nowhere attained in the world of *Samsara* Even Indra, who sports in the company of crores of nymphs, does not get that happiness which the saints attain when meditating on their self The soul which is free from attachment, when realizing the self termed as *Shiva* and *Shanta* attains that infinite happiness realized by great Jinas by visualizing the self Paramatman is visualized in the pure mind like the brilliant Sun in the cloudless sky As no figure is reflected in a mirror with soiled surface, so indeed the God, the Paramatman, is never visualized in the mind *(hrdaya)* unclean with attitudes of attachment etc There can be no place for *Brahman* when the mind is occupied by a fawn-eyed one how can two swords occupy the same scabbard? It appears to me that the eternal divinity dwells in the clear mind of a *Jnanin* like a swan on the surface of lake God is not there in the temple in the statue, in the plaster nor in the painting, but he dwells in the equanimous mind as an eternal and stainless embodiment of knowledge When the mind and *Parameshvara* have become identical, nay one, where is the question of any worship? To concentrate the mind that is running towards pleasures and passions on the Paramatman free from the stains of Karman, that is the means of liberation, but not any mystic syllable nor mystic practice (109-123*3)

Book II

Then Prabhakara asks what is Moksha, what are the means and what is the fruit of attaining Moksha Joindu then expounds only the views of Jina Moksha or Liberation is superior to *Dharma Artha* and *Kama* which do not give absolute happiness That the Jinas attain Moksha alone by avoiding the remaining three shows that Moksha is the best of the four The world or *Samsara* means bondage Even beasts in bondage want to get release or Moksha, then why not others? That the realm of liberation is at the top of the world is a sign of its superiority Moksha represents the best happiness, that is why Siddhas stay in liberation all the time *Hari*, *Hara*, *Brahman* and *Jinavara* and great saints, all these meditate on Mokhsa concentrating their minds on the pure Paramatman It must be realized that in the three worlds there is nothing else than Moksha which brings happiness to souls The wise sages have said that Moksha consists in the realization of Paramatman by being free from all the Karman (1-10)

The highest and eternal fruit of Moksha is that there is infinite *Darshan* (faith or vision), knowledge, happiness (and strength) without being lost even for a moment (11)

The souls attain liberation through Right Faith (or Vision), Knowledge and Conduct which really speaking consist respectively in seeing, knowing and conducting oneself by oneself From the ordinary point of view Right Faith, Knowledge and Conduct constitute the means of Moksha, but really speaking the soul itself is all the three The Atman sees, knows and realizes himself by himself, therefore the Atman himself is the cause of Moksha Proper knowledge of the soul constituted of Right Faith, Knowledge and Conduct leads to spiritual purity (12-14)

Samyagdarshan or Right Faith consists in the steady belief in the true nature of Atman resulting from the knowledge of various substances exactly as they are in the universe Those are the six substances which fill these three worlds and which have no beginning and end Of these six, *Jiva* and soul is a

sentient substance, and the remaining five, namely *Pudgala* or matter, *Dharma* or the principle of motion, *Adharma* or the principle of rest, *Akash* or space and *Kala* or time are insentient and separate from the soul Really speaking (so far as its essential nature is concerned) the soul is non-corporal, an embodiment of knowledge, characterised by supreme bliss and (one that can achieve) an eternal condition of purity Matter, in its six types, is corporal or concrete *(murta,* i e , having sense-qualities and thus amenable to sense-perception), while others, along with *Dharma* and *Adharma* or the principles of rest and motion, are non-corporal That is known as *Akash* or sky in which all the remaining substances exist, i e , which gives room to all the remaining substances *Kala* or time is a substance characterised by *vartana,* i e , continuity, being an accessory cause of change when things themselves are undergoing a change, the moments of time are individually separate like jewels in a heap of jewels Excepting *Jiva* (soul), *Pudgala* (matter) and *Kala* (time), the remaining substances, namely, *Dharma* (the principle of motion) *Adharma* (the principle of rest) and *Akash* (space) are indivisible and homogeneous wholes Besides *Jiva* (soul) and *Pudgala* (matter), the remaining four substances namely, *Dharma*, *Adharma*, *Akash* and *Kala* have no movement *Dharma*, *Adharma* and a soul occupy innumerable space-points Akash occupies infinite space-points, and *Pudgala* or matter has manifold space-points Though the six substances exist together in the physical space, they exist in fact in their own *gunas* or qualities or attributes These various substances fulfil their own functions for the embodied beings which wander in *Samsara* suffering the miseries of four grades of existence The very nature of these substances has been the cause of misery, so one should follow the path of liberation that he might reach that realm other than this *Samsara* (15-28)

The condition or state of the self which understands the substances exactly as they are is known as knowledge (29)

Cultivation of that genuine and pure state of the self after fully realizing and discriminating the self and the other (than

the self) and after giving up (attachment for) the other, is known as Right conduct (30)

The devotee of the three jewels will not meditate on any other thing than the self which is an abode of great merits To identify the three jewels with the self is to meditate on oneself with the condition of liberation in view, and gradually meditating on the self day to day they attain liberation (31-33)

Jivas have first *Darshan* which consists in the general comprehension of all the things devoid of particular details Thus clearly *Darshan* comes first, and then, in the case of *Jivas*, authentic knowledge follow when the particulars or particular details are known The *Jiva* without any attachment, putting up with pleasures and pains and sunk in the austerity of meditations, becomes the instrument of the shedding of the stock of Karmas Treating merit and demerit alike (from the point of view of liberation) when the soul is equanimous the fresh influx of Karman is stopped As long as the saint, with no distractions, remains submerged in meditation on the nature of self, the fresh Karmas are stopped and the stock is being exhausted The old Karmas he destroys, and the fresh ones he does not admit giving up all attachment he cultivates peace And Right Faith, Right Knowledge and Right Conduct belong to him who has equanimous peace and to none else, so the great Jina has said Self-control is possible, where there is peace of mind, self-control is lost when the *Jivas* become the victims of passions Infatuation, which gives rise to passions, must be given up Knowledge devoid of attachment and aversion is possible, when one is free from delusion and passions Those, who understand what is real and what is otherwise, and who are equanimous taking pleasure in their spiritual nature, are happy in this world An equanimous person has two faults, he destroys his *bandhu* (meaning brother, also bondage), and makes the world *gahilu* (meaning foolish, also possessed) He has a third fault as well, he leaves his enemy *(sattu)* and becomes engrossed in *para* (enemy, also Paramatman) There is another fault, being *vikala* (without stains, also without body) he rises up to the top of the earth

And the last fault is that when all the beings are asleep at night, he is awake, and when the world is awake, he sleeps (46*1) He neither speaks nor opens a discussion, he neither raises nor blames anybody, but he realizes equanimous attitude which leads one to liberation The saint, realized as he has that paraphernalia, pleasures, body, etc , are foreign to his self, has neither attachment nor aversion for (internal and external) paraphernalia, pleasures and body, etc The great saint feels no attachment and aversion for *vratti* and *nivratti*, because he knows them to be the cause of bondage (34-52)

Not knowing the causes of bondage and liberation and not realizing Atman as Right Faith, Knowledge and Conduct, one incurs through delusion both merit and demerit as though they lead one to liberation The soul that does not treat merit and demerit alike suffers misery all along and wanders in the round-of-rebirths being deluded The wise say that even demerits or sins *(papa)* are beneficial, when they immediately give pain and leave the soul free to attain liberation and even the *Punyas* are not beneficial when they bestow kingdoms and consequently bring lots of misery Better court death that leads to self-realization than merits that lead astray Those that march towards self-relization attain infinite happiness, but others that have missed the same suffer infinite miseries in spite of meritorious deeds Merits lead to prosperity, prosperity to vanity, and vanity to intellectual perversity which further leads to sin, therefore merits are not desirable (60) Devotion to Gods, scriptures and saints leads one to merit, but never to the destruction of Karman so says venerable *Sant* Contempt of the same however necessarily leads to sin whereby one wanders in *Samsara* *Papa* leads the soul to hell and sub-human world, *Punya* to heaven, and the admixture of both to the human world, but when both are destroyed, there results *Nirvana* or liberation Worship, self-reprobation and repentance with correction all these bring merit or *Punya*, so a man of knowledge will not devote himself to these by leaving meditation on the pure and holy Atman, the embodiment of knowledge (53-65)

A man of impure manifestation of consciousness has no self-control, and his mind is not pure Pure manifestation of consciousness is the best, because it is attended by self-control, character, righteousness, Faith, Knowledge and the destruction of Karman Pure manifestation of consciousness is the Dharma which supports the beings falling in the miseries of four grades of existence Pure manifestation of consciousness is the unique path leading to liberation one that goes astray can never be liberated One may go anywhere and do whatever he likes, but liberation can never be attained unless the mind is pure Auspicious manifestation of consciousness leads to piety, the inauspicious one to impiety, and the pure one, which is free from both, is immune from Karman (66-71)

Dana (i e , donation, or giving gifts to proper persons, etc) brings pleasures, austerities bring the status of Indra, but knowledge brings that state of existence which is free from birth and death To know one's self is to get released, otherwise without this knowledge one has to wander in *Samsara* Without this knowledge nobody has attained liberation by churning water the hands would not be greasy That knowledge, which is not self-knowledge, is of no avail, and even austerities, which are not conducive to self-knowledge, are simply painful In the presence of self-knowledge there is no scope for attachment *(raga)* darkness cannot spread before the rays of sun For men of knowledge, there is no other object of attachment than the self, so when, they realize this reality, their mind finds no pleasure in objects of senses Their mind cannot be concentrated on any other object than the self he who knows emerald *(marakata)* attaches no value to a piece of glass (72-78)

When experiencing the fruits of his Karmas, he who entertains, through infatuation (or delusion), auspicious or inauspicious attitude, incurs Karmas again, and if he has no attachment or infatuation the fresh Karman is not incurred and the old stock is exhausted Though the highest reality is being studied, even a particle of attachment proves a hindrance If the self is not realized, study of scriptures and the practice of penances

will not rescue anyone A man studying the scriptures may still remain dull, if his doubts are not cleared, as long as he has not realized pure Paramatman residing in the body Scriptures are studied for self-enlightenment, and if one has not attained that highest knowledge thereby, is he not a fool? A tour to holy places will not rescue anyone from *Samsara*, if he is devoid of *Atmajnana* (79-85)

There is a vast difference between foolish and wise saints the wise forsake the body realizing the soul to be independent thereof, while the foolish wish to possess the whole world with the pretext of practising various virtues The foolish take pleasure in their pupils—male and female—and in books, but the wise are ashamed of these knowing them to be the cause of bondage Mat, board (or garment), bowl and male and female disciples attract a monk and carry him astray It is a self-deception, if a saint wearing the emblem of great Jinas pulls out his hair with ashes but does not give up attachment for paraphernalia To receive desired paraphernalia even after being a monk (with *Jina-linga*) is to swallow back the vomit Those monks who give up the pursuit of liberation for the sake of worldly profit and fame, are burning a temple in fact for a nail The monk who considers himself great because of his possessions never realizes the reality To those who have realized reality no one is great or small all souls are the great *Brahman* The devotee of three jewels makes no distinction between souls and souls, whatever bodies they might be occupying The souls in the three worlds are mutually distinguished by the ignorant, but in omniscience they are of one type All the souls have knowledge as their essence, they are free from birth and death, they are alike with regard to their spatial extent, and they are similar with regard to their characteristics *Darshan* and *Jnana* are their essential attributes if the mind is enlightened, no distinction should be made between various souls Those that make no distinction between the (potential) *Brahmans* in this world realize the pure light of Paramatman By leaving attachment and aversion and (consequently) being established in equanimity *(sama-bhava)*

those that treat all souls alike easily attain liberation The distinction between various bodies should not be attributed to the souls which are essentially characterised by *Darshan*, *Jnana* and *Charitra* Bodies, small or big, are fashioned by *Vidhi*, i e , Karman, but the souls are all alike everywhere and always He who considers friends, foes, himself, others and the rest all alike knows himself He who does not realize the one nature of all the souls cannot develop the attitude of equality which is like a boat in the transmigratory ocean The distinction between souls and souls is occasioned by Karman which is not to be identified with the soul and which will be separated from the soul when there is an opportunity All the souls should be treated alike without dividing and without distinguishing them according to *Varnas*; as is the God Paramatman, so are these three worlds (86-107)

The great saints know what is other than the self and give up their association therewith, because that association distracts their concentration of Paramatman Association with a person who is not equanimous should be avoided, because that makes him anxious and uneasy Even the good lose their virtues in the company of the wicked fire, for instance, is hammered because of its company with iron Infatuation does no good, and uniformly it brings misery, so one should get rid of it (108-111)

It is a matter of disgrace that a nude monk with hideous physical appearance should desire for sweet dishes The monk, if he wishes for abundant fruits of his twelve-fold penance, should give up greed for food in thoughts, words and acts To love savoury food and to detest the tasteless one is gluttony that comes in the way of realizing the reality (111*2-4)

Moths, deer, elephants, bees and fish are ruined respectively by light, sound, touch, scent and taste so one should not be attached to these (112)

Greed and attachment bring no good but uniformly they bring misery so one should get rid of them Fire in the company of *Loha* (greed, and also iron) is picked up by a pair of tongs, placed on the anvil and struck by a hammer Sesame seeds,

because of *Sneha* (oil, and also attachment) are sprinkled with water, pressed under feet and crushed repeatedly Successful and virtuous are those persons who easily swim across, when they have fallen in the pond of youth The great Jinas abdicated their thrones and reached liberation, then how is it that persons who are maintaining themselves by begging should not achieve their spiritual good? The souls wandering in *Samsara* have suffered great miseries, and hence by destroying eight Karmas they should achieve liberation The beings cannot put up with a bit of misery then how is it that they can afford to incur Karmas which bring manifold miseries in the four grades of existence? The whole world being entangled in the turmoil foolishly incurs Karman, and not a moment is devoted to the rescue of the self Till the great knowledge, viz omniscience is attained, the soul, suffering misery and infatuated with sons and wives, wanders in millions of births The souls should never claim ownership over the house, relations and body they are the creations of Karman as understood from the scriptures by the saints Thoughts about residence and relations bring no release the mind should be applied to austerities (which bring about the destruction of Karmas) that Moksha might be reached (113-124)

One has to suffer for the sins that one has incurred by killing manifold beings for the benefit of his sons and wives One has to suffer infinitely more pain than that one has inflicted on the beings by crushing and killing them Harm unto living being leads one to hell and the shelter unto them to heaven, these are the two paths all that are available one should select whichsoever one likes (125-127)

Everything here is ephemeral it is of no use to pound the husk, even the body does not accompany the soul, the mind, therefore, should be directed to the pure path of liberation without any attachment for relatives and residence Temples, (images of) gods, scriptures, Teachers, holy places, Vedas (religious texts) and poems and the tree that has put forth flowers all this shall be the fuel (in the fire of time) Excepting one *Brahman*, (i e , Paramatman) the whole world is earthly

and ephemeral, and this should specially be remembered Those whom one meets in the morning are no more in the evening, so Dharma should be practised without any greed for youth and wealth No religious merits are amassed and no austerities practised by this tree covered with skin (i e , the embodied being), hell then is the destiny after being eaten by the ants of old age The soul should be devoted to the feet of Jina, and the relations, even the father, must be abandoned, because they simply drag the soul into *Samsara* It is a Self-deception if austerities are not practised with a pure mind in spite of one's having obtained human birth The camels in the form of five senses should not be let loose, after grazing the whole pasture of pleasures they will again hunt the soul into the round-of-rebirths Unsafe is the course of meditation, the mind cannot be settled at rest as it repeatedly reverts back to the pleasures of senses The *Yogin* cultivates (Right) faith, knowledge and conduct, and being exempt from the influence of five senses meditates on the highest reality The pleasures of senses last for a couple of days only, and then again follow the stream of misery, one should not be deluded, and one should not flourish the axe on one's neck That man commands respect who gives up pleasures though they are at his disposal, the bald-headed fellow has his head shaved by destiny (for which he deserves no credit) By capturing the leader, viz , the mind, all others, (i e , the senses) are captured, the roots being pulled out the leaves necessarily wither A lot of time is spent in enjoying the pleasures of senses, therefore steady concentration on *Shiva*, (i e , Paramatman) is necessary whereby liberation is reached Those who are engrossed in the concentration on Paramatman are never seen to suffer miseries Time has no beginning, the soul is eternal, and the round of rebirths has no end, the soul has not secured two the teacher, Jina and the religious virtue, Right faith (128-143)

Family-life is full of sin, it is indeed a steady net decorated with death When the body does not belong to oneself, there is no propriety in claiming other things by neglecting the concentration on Paramatman (called *Shiva*) Concentration on

anything other than *Shiva* will not lead one to the bliss of liberation Apparently the body looks nice, but (as to its real nature) it gets rotten when buried, and it is reduced to ashes when burnt Anointing, decorating and sumptuously feeding the body serve no purpose like obligations bestowed on the wicked This body is like dilapidated *Narak-graha* (filth-house) full of filth, and as such it deserves no attachment As if with vengeance the fate has fashioned this body out of all that is miserable, sinful and filthy It is shameful to enjoy the loathsome body, the wise should take delight in Dharma purifying their selves The saints should not be attached to this body which brings no good to them, they should realise Atman which is an embodiment of knowledge separate from the body Attachment can never bring eternal happiness (144-153)

One should be satisfied with that happiness which entirely depends on one's self, pleasures from external accessories will never remove (further) desires Atman should be realized as essentially constituted of knowledge, and there should be no attachment for anything else If the mental waters are not disturbed by pleasures and passion, the Atman immediately becomes pure Of no avail is that *Yoga* which does not separate the self from others after suppressing or curbing the mind at once Omniscience cannot be attained by meditating on anything other than the self, the embodiment of knowledge The saints who meditate on *Shunya-pada* (a point of meditation devoid of disturbances), who do not identify themselves with anything foreign, who have neither *Punya* nor *Papa* and who populate the (so far) deserted (attitude) and desert the (so far) inhabited (attitude), deserve all respect (154-160)

In response to Prabhakara's question the author says There in that meditation, delusion is smashed to pieces and the mind sets into steadiness, when the breath issuing from the nostrils melts back into *Ambara* When one dwells in the *Ambara* delusion melts, mental activities are no more, inhalation and exhalation are stopped and even omniscience develops He who concentrates his mind, which is as extensive as the physical

and super-physical space, on the *Akash*, has his delusion destroyed, and he is an authority to others (161-164)

[Then possibly the pupil speaks in a mood of repentance] The self, the infinite divinity, which is in the body, has not been realized, and it has all been waste to have held the mind in the equanimous *Ambara* All the attachments are not given up, the attitude of detachment has not been cultivated, the path of liberation liked by saints has not been understood, severe austerities, which are the essence of self-realization, are not practised, both merit and sin are not consumed, then how can the round-of-rebirths be terminated?

Gifts have not been given to saints, the great Jina is not worshipped and the five great teachers are not saluted then how can the liberation be attained *(shivalabha)*? (168)

Successful meditation does not consist so much in closing the eyes, half or complete, as in remaining steady, with the mind undisturbed whereby alone liberation, the best state of existence, is attained If undisturbed concentration is attained, the round-of-rebirths comes to an end, even the great Jina will not achieve *Hansachara*, if he is liable to disturbances and anxieties It is indeed foolish to run after the world and its activities *Brahman* who is above all this should be realized, and the mind must be set at rest The mind must be curbed from all the attachments, six tastes and five colours, and then be concentrated on Atman, the infinite Divinity (165-172)

This infinite Atman assumes that form in which he is meditated upon like the crystal or *Mantra* This Atman himself is Paramatman, but he remains as Atman because of special Karmas, as soon as the Atman is realized by himself, then he is Paramatman, the divinity One should meditate thus I am the same as Paramatman, the embodiment of knowledge and the infinite divinity, and the Paramatman is myself Like the colours reflected in a transparent crystal all the Karmic associations are different from the nature of Atman By nature, like crystal Atman is pure, the dirty appearance of the body is mistaken for that of the soul The body should not be considered as red, old and worn out, when the clothes are red,

old and worn out Similarly red colour, old age and destruction of the body have nothing to do with the soul As clothes are separate from the body so body is separate from the soul Body is the enemy of the soul, because it produces miseries, then he is a friend who destroys this body It is indeed a great gain if the Karmas, which are to be made ripe for operation and to give fruit, become automatically ripe and exhausted If the mind cannot bear harsh words, meditate on the *Para-Brahman* whereby the mind might be set at rest Beings that are averse to their spiritual welfare wander in the round-of-rebirths pursued by Karmas, what wonder then, if they escape from *Samsara* when they establish themselves in themselves If others take pleasure in finding faults with you, then consider yourself as an object of pleasure for others, and give up anger, for even a bit of it, like a subtle nail, necessarily causes pain There should be no anxiety even for Moksha, for anxiety will not bring Moksha that which has bound the soul will rescue it Those that sink in the great lake of meditation have their souls rendered pure, and the dirt of round-of-rebirth is washed off Elimination of all the mental distractions is called the great meditation (*Param-samadhi*), the saints, therefore, give up all the auspicious and inauspicious attitudes Though severe penances are practised and though all the scriptures are understood, the *Shantam Shivam* is not realized, if the great meditation is not practised Realization of Paramatman cannot be accomplished, if meditation is not practised after destroying pleasures and passions If the *Para-Brahman* is not realized through great meditation, one has to wander infinitely suffering the miseries of *Samsara* The omniscient have said that the great meditation is not achieved unless all the auspicious and inauspicious attitudes are annihilated The Atman becomes *Arahanta* when all the mental distractions are stopped, and when, being on the path of liberation, the four (*Ghatiya*) Karmas are destroyed Atman becomes *Arahanta*, necessarily full of supreme bliss, who continuously knows the physical and super-physical worlds through omniscience That Jina who is omniscient and whose nature is supreme bliss is the

Paramatman, the very nature of Atman The Jina who is separate from all the Karmas and blemishes should be understood as the very light of Paramatman The great saint, Jina, who possesses infinite revelation, knowledge, bliss and strength is the great light It is the great and pure Jina, the Paramatman, that is variously designated as *Param-pada, Hari, Hara, Brahman Buddha* and the great Light The Jina, when he is absolutely free from Karmas through meditations, is called the great *Siddha* (173-201)

Siddha represents self-realization he is the brother of three worlds, and his nature is eternal happiness He is not accessible to births and deaths, he is free from the miseries of the four grades of existence, and he is free and blissful being an embodiment of absolute revelation and knowledge (202-3)

The saints that sincerely study *Paramatma-Prakash* overcome all delusion and realize the highest reality The devotees of this *Paramatma-Prakash* attain that spiritual light which enlightens the physical and super-physical worlds Those that daily meditate on *Paramatma-Prakash* have their delusion immediately smashed, and they become the lords of three worlds The competent students of *Paramatma-Prakash* are those who are afraid of the miseries of *Samsara*, who abstain from the pleasures of senses, whose mind is pure, who are devoted to Paramatman, who are intelligent in self-realization and who wish to obtain liberation (204-9)

This text of *Paramatma-Prakash,* which is composed not (much) minding the rules of grammar and metrics, if sincerely studied, destroys the misery of the four grades of existence The learned should not mind here the merit or otherwise of repetition, ideas are repeated for the sake of Bhatta Prabhakara The learned, who have realized the highest reality, should forgive the author for whatever is said here, reasonable or otherwise (210-12)

He attains liberation when flashes forth in his mind that Highest Principle, which, as an embodiment of knowledge, is meditated upon by great saints, which having no body dwells in the bodies of embodied beings, which is an embodiment of

celestial knowledge, which deserves worship in three worlds, and which represents liberation

Glory to that blissful omniscience which is a celestial embodiment of effulgence to those that have attained the highest status, which is a celestial and liberating light in the minds of great saints, and which cannot be obtained here by people who are given to pleasures of senses (213-14)

PARAMATMA-PRAKASH
of
Yogindudeva

English Translation by
Rickhab Dass Jain

BOOK I

1 Obeisance to that *Siddha* Paramatman who having by the fire of meditation burnt up his Karmas, has freed himself from the impurities of Karmic alloy, attained the purity of consciousness, and become Everlasting

2 I bow to all those Great Souls, infinite in number, who will in the future become perfect, unmatched Intelligence with the aid of true meditation, which is free from love and hatred

3 I also bow to the *Siddhas* (perfect souls) who having burnt up the fuel of Karmas are now obtaining *Nirvana* from the *Videha Kshetra*

4 I also bow to those *Siddhas* who now live in *Nirvana* As Tirthankaras, they preached Dharma to us, and are our teachers, though not now in *Samsara*

5 I bow to those *Siddhas* (perfect souls) who live only in the *Atma-Swarup* (self), and see all the objects of the universe by their Pure Intelligence

6 I bow with reverence to Sri Jinendra Deva who is the enjoyer of *Kevala Darshan* (perfect perception), *Kevala Jnana* (perfect knowledge), and *Kevala Sukha* (pure happiness), and who has shown the *Swarup* (nature) of things

7 I bow to those *Munis* of the three grades, the *Acharyas*, the *Upadhyayas*, and the *Sadhus* (saints) who having established themselves in perfect meditation, which brings about supreme happiness, have acquired the *Param Pada* (highest position)

8 Prabhakara Bhatta (a disciple) having purified his mind and having bowed to the *Panch Parmeshthi* prays to Sri Yogindra Acharya

9 O Master! Infinite time has passed away and I have been roaming about (transmigrating) in *Samsara*, but I have got no happiness, I have always been in dire misery

10 O Master! Pray tell me about him, who having destroyed the pains of the four *Gatis* (four stages or planes of life), has attained the *Param Pada* (the highest status)

11 O Prabhakara! (The Acharya says) Hear thou with belief, I shall, after bowing to and keeping respectfully in mind the five Preceptors, tell you all about the three kinds of Atman (soul)

12 Having known Atman as of three kinds, first eliminate the *Bahira-Atman* (the outer soul), and having become the *Antara-Atman* (inner soul) meditate upon the *Paramatman*

13 *Atman* is of three kinds the *Bahira-Atman* (outer soul), the *Antara-Atman* (inner soul), and the *Paramatman* (perfect soul) One who knows his body as his soul, is the ignorant

Bahira-Atman (outer soul)

14 One who knows the Atman (soul) as separate and distinct from the body, as *Jnana-Swarup* (of the form or nature of knowledge) and well established in perfect tranquillity, is the wise *Antara-Atman* (the inner soul)

15 He who knows his self, who exists in knowledge, who is free from Karmas—thou with pure belief know Him as Paramatman (God)

16 That *Siddha Bhagwan* whom the three worlds worship and great gods meditate upon, who has a steady knowledge of all things, tangible and intangible, is the Paramatman (God)

17 He is *Nitya* (ever-lasting), *Niranjana* (free from passions and desires), *Jnana-Swarup* (has knowledge for his form) and *Param Ananda* (all happy) One who is such is *Shanta* (calm) and *Shiva* (perfect) Know thy self as such, and realize it

18 He who never gives up his *Svabhava* (nature), and never adopts the *Bhava* (existence or nature) of another, and knows self and not-self, that is, all the things of the three worlds and of the three times, is the *Shanta* and *Shiva* (calm and perfect) God

19 He who is free from colour, smell, taste, sound and touch, that is, who is free from body and is not subject to birth and death, such a Being is *Niranjana*

20 & 21 Know thou that Being as *Niranjana* in whom *Krodha* (anger), *Moha* (attachment), *Mada* (lust), *Maya* (deceitfulness) and *Mana* (pride) do not exist, and who is in no way concerned with meditation and the object of meditation One who is devoid of virtue and evil, of pleasure and pain, and is free from every sort of defect or blemish, know thou that soul as *Niranjana*

22 One who is free from the act and the objects of meditation, from incantations and amulets, also from *Mandala* (circlet) and *Mudra* (ring), etc , (all material forms and shapes), is *Niranjana*

23 That Paramatman (God) is not known by reading *Vedas* and *Shastras*, nor is He perceived by senses, He can only be known by pure self-contemplation

24 Know thou that to be the Paramatman who has *Kevala Jnana* (pure, infinite knowledge), *Kevala Darshan* (pure, infinite perception), *Ananta Sukha* (infinite happiness) and *Ananta Virya* (infinite power)

25 Who is endowed with these *Lakshanas* (distinguishing attributes), who is worshipped by the three worlds, who is the Highest *Deva* and who is without a body, — such a Paramatman resides on the top of the world

26 The same *Param-Brahma* who exists as *Nirmal* (pure) and *Jnanamaee* (embodiment of knowledge) in the *Siddha Avastha* (perfect or fully manifested condition) lives in the *Samsara Avastha* (mundane condition) in the body

27 That Paramatman, the meditation on whom destroys the past accumulated Karmas, that Supreme and the Highest Object of knowledge, is no where else than within thyself

28 Know thou that to be the Atman who is not subject to sensual pleasures and pains, who is free from the action of mind, all else is foreign to thee, give it up

29 One who being united to the body, dwells in it, and who from the *Nishchaya* (real or natural) point of view is separate and quite distinct from that body, know thou that one to be thy Atman, with other numerous objects which exist, thou hast no concern

30 Do not regard *Jiva* (soul or intelligence) and *Ajiva* (non-soul or non-intelligence) as one both of them are, by their own *Lakshanas* (distinguishing attributes), distinct, know that which is different from Atman (soul) as different from it and know Atman alone to be the Atman

31 He (the Paramatman) has not got *Mana* (mind or heart), has no *Indriyas* (senses), is *Jnana-Maee* (embodiment of knowledge or consciousness), is without *Moorti* (sensible

qualities), is *Chaitanya Matra* (pure consciousness), and cannot be known by the senses From the *Nishchaya* (real) point of view, these are the attributes of Atman (soul)

32 When one applies one's heart which is attached to bodily pleasures and worldly enjoyments to spiritual meditation, the spring of his births and deaths in *Samsara* (the world) dries up, that is, his roaming about in transmigration comes to an end

33 That who dwells in the temple of the *Samsari Jiva's* (embodied soul's) body, that one is *Deva* (God), He is Eternal and Infinite and is endowed with pure, *Kevala Jnana* (infinite knowledge) in potency, He is called the Paramatman

34 One who, although dwelling in the body, does not touch it, that is, does not become converted into the nature of the body—nor does the body become converted into his nature,—that is the self-same Paramatman

35 The Atman (soul) who has become established in perfect equanimity, undisturbed tranquillity and supreme happiness is Paramatman

36 He, who although bound with Karmas, dwells in the body and is not transmitted into the body, is Paramatman You should know Him

37 He who with reference to his real nature is neither the body nor Karmas, and whom the ignorant know as identical with the body, that one is Paramatman

38 He, in the infinite knowledge of whom the three worlds are like a star in the infinite *Akash* (space), the same is the Paramatman

39 That *Jnana Maee* (embodiment of knowledge) Atman whom the *Yogis* deeply immersed in *Vitraga* (devoid of love and hatred) and *Nirvikalpa* (undisturbed meditation) meditate upon, in order to obtain Moksha, is Paramatman

40 That Atman is also Paramatman who having assimilated into himself, in various ways, the condemnable

(Karmas) assumes various forms in the world, and adopts the three sexes (male, female and neuter)

41 The universe consisting of the three worlds is existing in the *Kevala Jnana* (pure and perfect knowledge) of Paramatman, and that All-knowing Paramatman Bhagwan is dwelling in *Jagat* (the universe), still that Paramatman does not become converted into the *Roop* (nature) of *Jagat* (the world)

42 The Atman who dwells in the body is beyond the cognition of *Hari* and *Hara*, etc who are devoid of *Param Samadhi* (perfect tranquillity or meditation), the same Atman is Paramatman

43 That which possesses *Nija Bhava* (own nature) and is devoid of *Para Bhava* (other's nature), and has been seen dwelling in the body by the Jinendra Deva, who is devoid of *Para Bhava* and one with *Nija Bhava*, is to be known as the Paramatman

44 Know thou Him to be Paramatman by whose dwelling this five-sensed village (the human body) becomes populated, and by whose going away it becomes quite desolate

45 That who knows the objects of the five senses but is not knowable by those senses, know Him as Paramatman

46 That whose *Svabhava* (real nature) is free from *Bandha* (bondage of Karmas) and *Samsara* (roaming about through the various stages of evolution, being subject to birth and death, or transmigrating from one condition of life to another) is the Paramatman Meditate upon Him and regard the *Vyavahara* (apparent mode of discourse) a thing fit to be given up

46*1 O the wise being, try to know the Knower, i e the one who knows, and observe the one who observes, there is nothing much to add, be indifferent and disinterested

47 *Kevala Jnana* (pure and perfect knowledge) is Infinite, it pervades all the objects of the universe, has there been more objects, it would have also pervaded them, just as a creeper can pervade the whole room however large it may be The

soul who possesses such a *Jnana* (knowledge) is Paramatman

48 Karmas produce their respective effects in the shape of pleasure and pain, happiness and sorrow, but they neither destroy the *Svabhava* (real nature) of the *Jiva* (soul), nor can they produce any new *Svabhava* (nature) in it that same *Jiva* is Paramatman, realise Him by pure contemplation

49 He who although in bondage with Karmas does not assume the nature of Karmas, nor can whose nature be assumed by the Karmas, is the Paramatman, see Him within thyself

50 Some persons hold that the Atman is *Sarva-Vyapi* (all pervading), some say that it is *Jara* (devoid of *Jnana* or knowledge), some maintain that the Atman is *Deha Parimana* (equal to the body), and there are others who assert that it is *Shunya* (void)

51 The Atman is *Sarva-Vyapi* (all pervading), it is also *Jara* (devoid of knowledge), it is also *Deha Parimana* (equal to the body), and also *Shunya* (void)

52 The Atman when free from Karmas, knows the whole universe through *Kevala Jnana*, for this reason it is called *Sarva-Gyata* or *Sarva-Vyapi* (all pervading)

53 When the Atman acquires *Kevala Jnana* which is *Atindriya* (not acquired through the senses), then he does not possess the *Indriya Jnana* (knowledge derived through the five senses), because of the absence of the functioning of senses in that perfect condition He is described as *Jara*

54 When the Karmas which are the cause of increase and decrease of size and stature are destroyed, the Atman who by their destruction becomes the *Siddha Atman* (perfect, liberated soul) does not increase or decrease, but remains equal to the body from which he acquires *Nirvana*—this is what the *Arhats* have said, and it is in this respect that the Atman is called *Deha Parimana* (equal to the body)

55 The *Siddha Atman* (perfect, liberated soul) is not in the bondage of any of the eight Karmas or their sub-divisions,

nor does He possess any of the eighteen blemishes, as such He is called *Shunya* (void)

56 None created the Atman, nor does the Atman create anything, with reference to his *Svabhava* (nature) he is *Nitya* (eternal), but with reference to his *Paryaya* (condition or form) he is born and dies

57 Know that to be *Dravya* which possesses *Gunas* (attributes) and *Paryayas* (conditions) that which is *Svabhavi*, that is, remains ever with the substance is *Guna*, and that which is *Kramvarti* (changing in succession) is called *Paryaya*

58 Know the Atman as a *Dravya*, with *Darshan* (seeing) and *Jnana* (knowing) as his *Gunas* (attributes) and the *Chatuurgati Paribhraman* (transmigratory changes into the four grades of creation) as his *Vibhava Paryayas* (conditions caused by the Karmas)

59 Both the *Jiva* and Karma are eternal, neither creates the other, both are existing from eternity

60 This *Vyavahari Jiva* (the embodied soul) by the *Nimitta* (cause or influence) of his previous Karmas, assumes the various conditions of virtue and evil

61 These Karmas are of eight kinds, because of their influence the *Jiva* does not obtain his *Atmic Svabhava* (real spiritual nature)

62 The *Paramanus* of *Pudgala* (atoms of matter) which owing to *Vishaya* (desires), *Kashaya* (passions) and *Moha* (ignorance or illusion) become attached to *Jiva-Pradeshas* (various parts of embodied soul) have been described as the *Karmaprakritis* by *Arhats*

63 The *Panch Indriya* (five senses), *Mana* (mind or heart), *Samast Vibhava Parinama* (all other conditions and changes of the soul which are not natural to it) and all the tumults and turmoils in connection with the four grades of living beings are caused by Karmas

64 All kinds of pleasures and pains to the *Jiva* (soul) are

caused by his Karmas, but from the *Nishchaya* point of view, that is, with reference to the *Svabhava* (real nature) of the *Jiva*, He is the knower and seer only

65 O Soul! *Bandha* (bondage) and *Moksha* (freedom or liberation) are both caused by the Karmas, according to the *Shuddha Nishchaya Naya*, that is from the standpoint of the nature of the *Jiva-Dravya*, the *Jiva* is not the creator of either of them

65*1 There is not a single region in the whole universe, which this *Jiva* (embodied soul), neglecting the teachings of Lord Jina, has not visited in his wanderings throughout the millions of cycles of births and deaths it has undergone

66 Like a lame man, the *Jiva* by himself comes or goes nowhere, it is the force of Karmas which drag him about in the three worlds

67 Atman is never anything but Atman, the *Para Padarth* (non-soul) is always *Para* (different from self), neither the Atman can become the non-soul nor can the non-soul ever become the Atman so say the *Yogisvaras*, the Masters of Humanity

68 With reference to its real nature the soul is free from birth and death from bondage, and also from freedom from bondage such is the teaching of *Jinadeva*

69 & 70 From the *Nishchaya* point of view, that is, with reference to the real *Svabhava* or nature, birth, death, old age, disease, *Linga* (gender), *Varna* (colour or caste), etc do not belong to the Atman (soul), all these belong to the body It is the body which is born, which dies, becomes old, catches disease, possesses colour or caste, and is born as male, female or eunuch

71 & 72 O Soul! Thou shouldst not fear seeing old age and death approaching thy body Know thou the self-same *Para Brahma* who is *Ajara* (undecaying) and *Amara* (not liable to death) as thy own Atman (soul) The body might be pierced, cut or destroyed, thou shouldst not pay heed to it. Thou

shouldst realize thy own pure soul, by which thou mayest cross the ocean of *Samsara* (the world)

73 *Raga* (attraction or love), *Dvesha* (repulsion or hatred), etc which are *Ashuddha Chetna* (impure forms of consciousness) produced by Karmas, and the body, etc , which are *Achetana* (inanimate) objects, all these are distinct and separate from the Atman Know this as certain

74 *Jnana-Maee* (embodiment of knowledge) is the Atman, give up all the *Bhavas* (thoughts and conditions) which are *Bhinna* (distinct and separate) from that Atman and realize and meditate upon thy pure self

75 This Atman who is from the *Nishchaya* point of view free from the eight kinds of Karmas and the eighteen *Doshas* (blemishes or imperfections) consists essentially in right belief, right knowledge and right conduct You should know your own Atman to be so

76 He who believes the Atman to be the Atman (as described above) is a *Samyak Drishti* (believer in truth), and it is the *Samyak Drishti* who becomes free from the bondage of Karmas

77 He who works with attachment for the *Paryayas* (forms or conditions) is a *Mithya Drishti* , such a one enters into the bondage of Karmas and roams about in the *Samsara* (the world)

78 Karmas are very powerful and tenacious, they are hard like a stone, they obstruct the knowing capacity of the self and lead him into wrong paths

79 The *Jiva* who gives himself up to *Mithyatva* (falsehood) knows the *Tattvas* in the wrong way and believes the *Bhavas* (thoughts, forms or conditions) created by Karmas as his own

80 Those who describe themselves by saying 'I am white,' 'I am black,' or' I am of various other colours,' 'I am fat,' or 'I am lean,' and the like, are the *Mithya Drishti* (false believers)

81 'I am a Brahman,' 'I am a Vaishya,' 'I am a Kshatriya', or 'I am a Shudra,' etc , also 'I am a man', 'I am a woman', or

I am a eunuch', all these and other like thoughts belong to a *Mithya Drishti* (false believer)

82 'I am young', 'I am old', 'I am beautiful', 'I am brave', 'I am a Pandit' (a learned man), 'I am *Uttama*' (high), 'I am *Digambara*' (naked saint), 'I am *Bodh Guru*' (Buddhist saint), or 'I am a *Svetambara Sadhu*' (Jain saint having white clothes),- those who possess such like thoughts should be considered as *Mithya Drishtis*

83 Mother, father, husband, wife, son, friend, wealth, etc , are all *Maya-Jala* (net of illusion , not permanent, but perishable objects), the *Mithya Drishti*, however, knows them as his own

84 All sensual pleasures lead to pain and misery, but the *Mithya Drishti* takes a great delight in their enjoyment, regarding them to be the causes of happiness What other improper act, then, will he not perform?

85 Having got the *Kala Labdhi* (opportune time) the more one's *Moha* (ignorance or illusion) is destroyed, the more he gets *Shuddha-Atma Rupa Samyak Darshan* (right belief in the pure nature of Atman) and begins to reflect upon the self from the *Nishchaya* point of view

86 Atman (soul) is neither white, not black, neither *Sukshma* (fine), nor *Sthool* (gross), He is the *Jnana Swarup* (embodiment of knowledge, or pure consciousness, by nature), only a *Jnani* (wise man) knows thus

87 Atman is neither a Brahman, nor a Vaish, neither a Kshatriya nor a Shudra, neither male, female, nor eunuch, He is the *Jnana Swarup* (embodiment of knowledge, or pure consciousness, by nature) and by His *Jnana* knows all

88 Atman is neither a *Yati* (saint), nor a *Guru* (teacher), he is neither a *Sanyasi*, nor an *Udasi*, nor a *Dandi*, etc , he is the *Jnana Swarup* (embodiment of knowledge), it is only a *Jnani* (a sage) who knows the Atman

89 Atman is neither a teacher, nor a disciple, he is neither a king, nor a beggar, neither brave nor a coward, neither high nor low, he is the *Jnana Swarup* (embodiment of knowledge),

the *Jnani* alone knows the Atman

90 Atman is neither a human nor a celestial being, he is neither *Tiryancha* (belonging to the animal, vegetable or mineral kingdom), nor a *Naraki* (resident of hell) Atman is pure consciousness, only the *Jnanis* know the Atman

91 Atman is neither learned nor foolish, he is neither wealthy, nor poor, he is neither old, nor young, all these conditions are produced by Karmas

92 Atman is neither *Punya* (virtue), nor *Papa* (evil), Atman is neither *Kala* (time) nor *Akash* (space), he is neither *Dharma*, the medium of motion, nor *Adharma*, the medium of coming to rest from motion Atman is neither a compound of *Pudgal* (matter), such as the body, etc , he is *Chaitanya Swarup* (intelligent), never loses his consciousness and never becomes another

93 Atman consists in *Sanyam* (control of senses and mercy on the living beings with six kinds of bodies), *Shila* (freedom from lust, etc), *Tapa* (asceticism), *Darshan* (seeing), and *Jnana* (knowing) by nature, and is *Avinashi* (imperishable), and *Moksha-roop* (free by nature), Atman alone can know itself

94 O Soul! There is no other *Darshan* (belief), *Jnana* (knowledge) and *Charitra* (acting or conduct) than Atman himself, know thou the combination of the three as the Atman

95 O Soul! do not regard anything other than the pure Atman as the *Tirtha* (an object of worship or pilgrimage), do not serve any teacher other than the pure Atman, and do not think of God as other than the pure Atman See the pure Atman within thyself

96 The *Swarup* (real nature) of Atman is *Kevala, Samyak Darshan* (pure, right belief), all else is *Vyavahara*, the highest which is in the universe is the Atman, and he is worshipful

97 Meditate upon your Atman, by becoming motionless in whose contemplation for an *Antara Muhurta* (less than forty-eight minutes) one gets Moksha (emancipation) What is the

use of all other *Sadhanas* (practices)?

98 Neither *Shastras* nor *Puranas* (the study of religious books) nor even *Tapashcharan* (asceticism) can give Moksha (emancipation) to him whose mind is not absorbed in the contemplation of his Atman

99 O Yogin! One who knows his Atman knows all else, because in the *Jnana* (knowledge) of Atman the whole universe may be seen

100 One who realises his *Atma-Svabhava* (real nature of Atman) soon sees the Atman, and he also sees the whole universe

101 As in *Akash* (space) the sun illumines itself as well as all other objects, so does the Atman sees himself as well as the *Loka-Loka* (the whole universe) Do not entertain any doubt about this it is the *Vastu Svabhava* (nature of the substance) of Atman

102 As in pure water groups of stars become visible by reflection, so does the *Loka-Loka* (whole universe) becomes visible in a pure Atman

103 O Prabhakara Bhatta! Know thou, through thy knowing power, that Pure Atman by knowing whom one can know the Self and all other objects

104 O, Master! Pray tell me that *Jnana* (knowledge or wisdom) by which one in a moment can know the pure Atman besides which nothing else is useful

105 O, Prabhakara Bhatta! Know thou the Atman as *Jnanamaee* (embodiment of knowledge), the Atman knows the Self, through the Self, and from the *Nishchaya* point of view is equal to the *Loka* (the whole world) and from the *Vyavahara* is equal to the body in which He dwells at the time And with reference to *Jnana* (knowledge) He is equal to the *Loka-Loka* (the whole universe)

106 O, friend! know that all that is *Bhinna* (separate and distinct) from the Atman is not *Jnana* (knowledge), you should

therefore know the Atman

107 Atman is a fit subject for *Jnana* Atman can be known through *Jnana* (wisdom or knowledge) alone, therefore, you should give up all else and know the Atman through *Jnana*

108 As long as a saint does not know the *Jnan-maee* Atman (soul) whose Essence consists in knowledge, so long being affected with love and hatred of other objects, does he not obtain the status of the *Para-Brahma* or Paramatman (God)

109 By knowing the Atman the Paramatman is known Know thou the highest of all, and the pure soul who is designated by the word *Para-Brahma* or *Para-Loka* (God)

110 That *Deva* (God) who is dwelling in the minds of *Munishvaras* (saints) and of *Hari*, *Hara* (great personages), etc , is the highest of all, free from foreign elements, pure knowledge in nature and is called by the name of *Para-Loka*

111 One in whose mind dwells the *Shuddha* Atman (pure and perfect effulgence of soul), called the *Para-Loka* or Paramatman, is sure to become the Paramatman, because the *Jiva* (soul) becomes that which he believes himself to be

112 As is thy *Buddhi* (inclination or desire), so wilt thou be born after death, hence thou shouldst not detach thy inclination from *Para-Brahma* and attach it to *Para-Dravya* (any substance, or object, other than the self)

113 Know thou that which is distinct from Atman and is *Jara* (inanimate of non-intelligent) as *Para-Dravya* The *Para-Dravya* consists of *Pudgala* (matter), *Akash* (space), *Kala* (time), *Dharma* (the substance which helps in the motion of souls and matter) and *Adharma* (the substance which helps souls and matter in ceasing to move), all these five are distinct from Atman and are devoid of consciousness or intelligence

114 A *Samyak-Drishti* (one possessing true belief) who even for a moment becomes absorbed in his *Shuddha* Atman (pure self) or Paramatman (God), destroys a large number of his Karmas, just as a spark of fire quickly burns up heaps of straw in a short time

115 O, Soul! Give up all care, and be calm, apply thy mind to the *Paramatma-Swarup* (Godhead) and behold the *Niranjana* (having no defilement) *Deva*, i e , thy *Shuddha, Nirmala* Atman

116 That happiness which one gets in the meditation of the real nature of his soul which alone is *Shiva* or Paramatman (God) is not to be found anywhere else in the three worlds

117 That happiness which a *Sadhu* (saint or ascetic) enjoys in the meditation of his *Nija, Shuddha* Atman (his own, pure soul), is not to be got even by an *Indra*, the Lord of many *Devangnas* (goddesses)

118 The *Jinendra* enjoys happiness in seeing his pure Atman The same happiness is tasted by *Vitragi Purushas* (persons devoid of love and hatred) when they are absorbed in the meditation of the pure nature of their Atman

119 As the sun is visible in the sky when it is free from clouds, so is the *Shiva* or Paramatman visible in the *Nirmala Mana* (passionless mind)

120 The Paramatman who is free from *Raga* (attachment) and *Dvesha* (hatred) cannot be seen in the Atman coloured by *Raga-adik* (attachment, etc) just as one's face is not visible in a dirty glass O! Prabhakara Bhatta! Know it thus, there is not the least doubt about it

121 It is not possible for *Brahma* or *Siddha* Paramatman (God or Pure, Perfect Soul) to dwell in a mind which is occupied by a woman, because two swords cannot reside in one sheath

122 The most-worshipful God who is *Anadi* (eternal) and *Ananta* (everlasting) dwells in the pure mind of the *Jnani* (wise) who are free from the impurity of *Raga-adi* (attachment, etc), just as a *Hans* (swan) lives in a *Sarovara* (lake or tank) O disciple! this is perfectly clear to my mind

123 The *Deva* (God) who is *Avinashi* (imperishable), free from Karmas, and *Jnanamaee* (embodiment of knowledge or consciousness) does not dwell in a temple, in an idol of stone,

or a book or picture He dwells only in a *Sama-Bhavaroop Mana* (equanimous-loving and undisturbed mind)

123 *2 When the *Mana* (mind or heart) is united with *Parmeshwara* and the latter with *Mana*, they both become one, whom to worship, then?

123 *3 He who holds back his mind from sensual pleasures and passions and applies it to the *Niranjana* (unimpure, i e , perfect) Paramatman, is on the *Marga* (way) to Moksha (salvation) There is no other means such as *Mantra, Tantra*, etc , to acquire Moksha

BOOK II

1 O Guru ! Pray tell me what is Moksha (freedom or salvation), what the *Moksha-Marga* (the way of salvation) and what its *Phala* (fruit or result), so that I may know the *Paramarth* (the highest aim of life)

2 O *Shishya* (disciple)! Thou asked me what are Moksha (salvation), the *Moksha-Marga* (way to salvation) and the *Moksha-Phala* (fruit or salvation) I tell it to thee in accordance with the *Jina-Vani* (the teaching of God), hear thou with a calm mind

3 Owing to the perfection of happiness and knowledge, Moksha is higher than *Dharma* (virtue), *Artha* (wealth, high position, etc) and *Kama* (enjoyment of sensual pleasures)

4 If Moksha were not superior to *Dharma, Artha* and *Kama*, the Tirthankaras would not have given them up to acquire it

5 If Moksha did not imply the highest bliss, it would not have been called *Uttama* (superior), if Freedom were not preferable, the imprisoned animals would not have striven for liberation

6 If Moksha did not possess so many noblest qualities (such as infinite knowledge, infinite happiness, etc) the *Tri-Loka* (the three worlds) would not have placed it over their head

7 If Moksha did not possess the highest and the most perfect bliss, how could it be regarded as superior? How could the *Siddha Bhagwans* (liberated and perfect souls) remain there for ever?

8 *Hari-Hara, Brahma, Jineshwara*, and all the saints and right believers have, in order to acquire Moksha, applied their whole mind to the *Param Niranjana* Paramatman (the supreme, pure and perfect God)

9 Verily, in the three worlds, there is no source of happiness other than Moksha, therefore it is that all living beings desire Moksha

10 O Prabhakara Bhatta! Know thou that to obtain the Paramatma *Swarup* (the supreme nature of Godhood), by becoming free from one's Karmas, is called Moksha by the Sages

11 *Kevala Darshan* (pure and perfect seeing), *Kevala Jnana* (pure and perfect knowing), *Ananta Sukha* (infinite happiness), and *Ananta Virya* (infinite power), etc ,—these highest attributes are the fruits of Moksha, and these fruits never fall off from the tree of Moksha (i e , they are imperishable, once acquired they do not decline), and there is no fruit higher than these

12 From the *Vyavahara* (apparent or secondary) point of view, *Samyak Darshan* (right belief), *Samyak Jnana* (right knowledge) and *Samyak Charitra* (right conduct) are the causes of Moksha, but from the *Nishchaya* (real or primary) point of view the pure Atman itself is the cause of Moksha

13 The soul sees, knows, and realizes the Self through the Self, consisting in the unity of the three Jewels, the soul is verily the cause of Moksha

14 The *Vyavahara Naya* (point of view) maintains that one should know well the *Samyak Darshan* (right belief), *Samyak Jnana* (right knowledge) and *Samyak Charitra* (right conduct), so that one might become pure

15 Pure, undisturbed belief in the true nature of Atman, resulting from the knowledge of the different substances, as

they exist in the universe, is *Samyak Darshan* (right belief)

16 The *Darvyas* (substances) which exist in the three worlds are six, they have no beginning or end, that is, they were neither created nor can they be annihilated, the Sages have said so

17 *Chidananda* (knower and happy), *Aik-Svabhava* (pure by nature, having no adulteration of duality) *Jiva Dravya* (soul) is *Chaitanya* (possessing consciousness or intelligence), and the remaining five *Dravyas*, that is, *Pudgala* (matter), *Dharma* (the element which helps souls and matter in motion), *Adharma* (the element which assists in the cessation of movement), *Akash* (space), and *Kala* (time) are *Achaitanya* (devoid of consciousness or intelligence) —these six *Dravyas*, possessing their own *Lakshanas* (distinguishing attributes), are existing in the same place

18 The *Jiva* or Atman (soul) is *Amoortik* being devoid of *Rasa* (taste), *Sparsh* (tangibility), *Gandh* (smell), and *Varna* (colour), he is *Jnana-maee* being possessed of *Jnana* (knowledge) which can in one moment illuminate (know) the whole universe, he is *Paramanand*, being *Vitaraga* (free from love and hatred) and devoid of desires, passions and affections, he is also *Avinashi* (imperishable) and *Niranjana* (pure)

19 *Pudgala* (matter) is of six kinds and is *Moortik* (knowable through the senses), the other five *Dravyas* are *Amoortik* (not *Moortik*), the Dharma *Dravya* helps in movement, while the *Adharma Dravya* assists souls and *Pudgala* in the cessation of motion The *Sarvajna Deva* (All-knowing God) has said so

20 That *Darvya* in which all other *Darvyas* exist and which gives room to them all is *Akash*, Shri *Jinendra Deva* has said so

21 Know that to be the *Kala Dravya* of which the *Lakshana* (distinguishing attribute) is *Vartan* (to bring about or carry on change), that is, it is a secondary cause to the *Pranaman* (changes) of all the objects, *Anus* (particles) of *Kala* are existing separately, as in a heap of jewels all the jewels remain separate,

so is the case with *Kala-Anus*

22 The three *Dravyas* other than *Jiva* (soul), *Pudgala* (matter) and *Kala* (time), that is, *Dharma*, *Adharma* and *Akash*, are each of them only one and indivisible

23 Besides *Jiva* (soul) and *Pudgala* (matter), the remaining four *Dravyas*, that is, *Dharma, Adharma, Akash* and *Kala*, do not possess movement, the Sages have said so

24 Both the *Dharma* and the *Adharma Dravya* are *Asankhyat Pradeshi* (extending over countless points), each *Jiva* (soul) is also *Asankhyat Pradeshi*, *Akash* is *Ananta Pradeshi* (possessing infinite parts), and *Pudgala*, with reference to its *Paramanu* (particle or atom), is *Eka Pradeshi* (possessing one part alone), and with reference to its *Skandhas* (compounds) is *Sankhyat Pradeshi* (possessing parts which can be counted), *Asankhyat Pradeshi* (possessing countless parts) as well as *Ananta Pardeshi* (possessing infinite parts), each *Kala-Anu* (time-atom) is *Eka Pradeshi* (possessing one part only)

25 Although the six *Darvyas* (substances) are existing in *Lokakash* (space of the world), still they are in reality existing in their own *Gunas* (attributes)

26 The five *Ajiva* substances all perform their functions according to their nature, being affected by them the *Jiva* (soul) wanders about in the *Samsara*, suffering pains and pleasures of the four classes of life

27 O, Soul! Know thou all these five *Dravyas* as the cause of *Dukha* (pain), because by furnishing thee with thy body, form, and the like, they make thee wander in the *Samsara*, hence thou shouldst follow the *Moksha-Marga* (way to salvation) so that thou mightst obtain Moksha

28 From the *Vyavahara* point of view, I have given the description of *Samyak Darshan* (true belief) Now hear thou the description of *Samyak Jnana* (true knowledge) and *Samyak Charitra* (true conduct) in the same way, so that thou mightst obtain the *Parameshthi* (God-hood)

29 He who knows the substances as they actually are and

knows the Atman likewise is a *Samyak Jnani* (the knower of truth)

30 He, who having known and ascertained the nature of the self and the not-self, gives up *Para-Bhavas* (attributes or conditions of the not-self) and becomes firmly established in his *Shuddha Atma* (pure self), is said to possess the *Samyak Charitra* (proper or right conduct)

31 O Prabhakara Bhatta! The *Lakshan* (distinguishing attribute) of a *Bhakta* (lover) of the three jewels, that is, right belief, right knowledge and right conduct, is that he does not meditate upon any object other than his *Shuddha Atman* (pure soul), the centre of numerous good qualities

32 He who knows the Atman as possessing *Nirmala Jnana* (pure knowledge) and as essentially existing in the unity of the three jewels, becomes the worshipper of Moksha, and contemplates upon his *Shuddha Atman* (pure self) alone

33 Those *Maha Munis* (great saints) who, having realized their *Nirmala* (pure) and *Jnanamaee* (omniscient) Atman become immersed in meditation, verily soon obtain the *Moksha-Pada* (status of being free from the Karmas, i e , God-hood)

34 The general awareness or knowledge of things which precedes the knowledge of their detail is *Darshan*

35 First comes *Darshan* and then *Jnana* which is that by which an object can be known in its particular aspect or detail

36 A *Parigraha-rahit* (devoid of attachment for the worldly objects) *Jnani* (sage) being immersed in meditation, bears all pleasures and pains with equanimity, that is, he does not become elated while surrounded by prosperity, nor does he feel depressed amidst adversity He remains indifferent to both, and thus destroys his Karmas

36*1 There is no use of indulging in bodily afflictions and pain, which only weakens the body, without the subsidence of passions and cool and calm mind there is no weakening of the passions, life-long severe austerities and penances do not

lead to Moksha or salvation without control of mind and the senses

36*2 One who remains engrossed in the Self, is on fast each day, but one whose mind is attached to or thinks of external objects, seems to be dying of hunger all the time

37 The *Muni* (saint) who bears pleasures and pains with equanimity, stops the influx of *Punya* (virtue) and *Papa* (evil)

38 So long as a *Muni* becoming free from all *Vikalpas* (mental commotions or disturbances) remains immersed in his own *Swarup* (pure self), he does *Samvara* and *Nirjara* all that time

39 The *Muni* who gives up all *Parigraha*, and establishes himself in *Samabhava* (equanimity, evenness of mind) destroys his previously-acquired Karmas and stops the inflow of new ones

40 He who possesses *Samabhava* (equanimity) enjoys right belief, right knowledge, and right conduct, the three Jewels, but he who is devoid of *Samabhava*, does not possess any of the three The *Jinawara* (the Conqueror of the lower-self) has said so

41 So long as a *Jnani* (Sage) possesses *Samabhava* (equanimity or tranquillity of mind), he is *Sanyami*, when he is under the influence of *Kashayas* (passions, etc) he is then *Asanyami*

42 That which produces *Kashaya* (passion) in mind is *Moha* (attachment) which ought to be abandoned, for by the abandonment of *Moha* and *Kashaya* (attachment and passion or excitement) *Samabhava* (equanimity) is produced

43 The Sages who know the *Tattva* and the *Atattva* (self and not-self), who establish themselves in *Samabhava* (equanimity) and who become *Leen* (immersed) in the contemplation of their *Shuddha Atman* (pure soul) are verily happy

44 There are two defects [actually praise] in him who adopts *Sama-bhava* (equanimity), firstly, he destroys his *Karma-*

Bandha (bondage of Karmas), and secondly, he is, owing to his behaviour being contrary to that of the worldly people, called mad by them

45 He who adopts *Sama-bhava* (equanimity) can be charged with two other faults [actually praise in the guise of fault finding] firstly, he leaves his old associate (that is Karma), and secondly, being absorbed in the *Atma-Swarup* (pure nature of soul) he becomes dependent upon it

46 There is another fault with him who adopts the *Sama-bhava* (equanimity),—he leaves his body and alone mounts high over the world

46 *1 At night the people of the world go to sleep, but the *Yogins* keep awake and engage themselves in meditation, and when at daytime the whole world is awake and when men are engaged in their worldly affairs, the *Yogins* call it darkness and say that the world is asleep, because it is then involved in spiritual darkness

47 The Sage does not give up *Sama-bhava* (equanimity) nor forms an attachment for any object other than his self, that *Jnana-maee* (embodiment of knowledge) Ideal which he wants to realise is none other than the *Sama-bhava* (real nature) of his Atman

48 The Sage does not talk of any other object, nor does he cause others to talk of any other object than the self, neither he praises anything, nor does he speak ill of anything, he knows that the cause of Moksha is *Sama-bhava* (equanimity or evenness of mind towards all)

49 *Param-Munis* (holy saints) neither cherish attachment for *Parigraha* (worldly objects and passions), nor do they entertain hatred towards them, they know that the *Svabhava* (real nature) of Atman is distinct from *Parigraha*

50 Great Ascetics do not entertain *Raga* (love or attachment) and *Dvesha* hatred even towards any kind of *Vishaya* (pleasures of the senses or objects thereof), they know that the *Svabhava* (real nature) of Atman is distinct from them

all

51 *Param-Munis* do not entertain love or hatred even towards their body, they know that the *Svabhava* (real nature) of Atman is separate from the body

52 Param-Munis do not also entertain love or hatred towards *Vrata* (vows) and *Avrata* (non-observance of vows), they know them to be the causes of bondage, *Vrata* causing the bondage of virtue, *Avrata* of evil

53 That person who does not know the causes of *Bandha* (bondage) and Moksha (freedom or emancipation), under the influence of *Mithyatva* (false belief), makes a distinction between *Punya* (virtue) and *Papa* (evil)

54 He who does not know *Darshan* (belief), *Jnana* (knowledge) and *Charitra* (conduct), the causes of Moksha, as the *Swarup* (real nature) of Atman makes a distinction between good and bad deeds

55 He who does not regard *Punya* (virtue or good deeds) and *Papa* (evil or bad deeds) as equal,—such a one being under the influence of *Moha* (ignorance or illusion) will wander in the *Samsara* for a long time and remain unhappy

56 The Sages have said that of the possible forms of evil those are welcome and good which, by their peculiar resultant pains, lead the soul to reflect on its destiny, hence direct its attention to the *Moksha Marga*

57 That kind of *Punya* (virtue) which having given the *Jiva* (soul) kingly pomp, etc , provides the circumstances of pain for him, is not good, so say the *Jnani* (Sages)

58 I prefer *Samyak Darshan* (true belief), even if it cause my death, but I do not like even to obtain *Punya* (good Karmas) with the aid of *Mithyatva* (false beliefs)

59 Those who are on the point of obtaining the *Shuddha Atma-Darshan* (pure belief in the true nature of soul) are undoubtedly to acquire the *Ananta Sukha* (infinite happiness) of Moksha, while those who are without this true belief must,

in spite of their virtuous deeds, bear infinite miseries, that is, wander about in this painful *Samsara*

60 By *Punya* (virtuous deeds accompanied with the desire of worldly happiness) one gains *Vibhuti* (worldly pomp and splendour), *Vibhuti* creates *Garva* (pride), by *Garva* is generated *Moodha-buddhi* (foolishness or ignorance), and *Moodha-buddhi* leads to bondage, may such a *Punya* keep away from me

61 By the *Bhakti* (devotion) of *Deva* (God), *Guru* (teacher) and *Shastra* (scripture) *Punya-bandha* (bondage of good *Karma-Prakritees*) takes place, but it does not cause Moksha (emancipation from transmigration), great *Sants* (saints) have said so

62 One who entertains *Dvesha* (hatred or aversion) for the *Deva* (God), the *Guru* (teacher), and the *Shastra* (scripture), verily makes the bondage of *Papa* (bad or evil *Karma-Prakritees*) on account of which he roams about in *Samsara*

63 By *Papa* (sinful thoughts, words and deeds) the *Jiva* (soul) obtains *Narak* (hell) and *Triyancha Gati* (mineral, vegetable and animal kingdom), by *Punya* (virtue) it gets *Deva Gati* (type of celestial beings), by the mixture of both, it gets *Manushya Gati* (human form), but by the *Kshya* (destruction) of both *Punya* and *Papa* (virtue and evil) it goes unto Moksha

64 , 65 & 66 *Vandana* (worship of God, Teacher and Scripture), *Ninda* (blaming one self and repentance for past sins) and *Pratikramana*, all these three are the causes of virtue, the *Jnani* (sage) does not perform any of them, nor does he make another perform them, nor does he praise them Excepting meditation on his *Jnana-maee* (embodiment of knowledge) and *Shuddha* (pure) Atman (soul), the sage who possesses pure thoughts does not do *Vandana, Ninda* and *Pratikramana* He alone who has not yet attained to the real purity of thought performs all or any of them No one whose heart is full of *Vandana, Ninda* or *Pratikramana* can be endowed with *Sanyam* (control of the senses) without which Moksha is

simply out of the question

67 Absolute *Sanyam* (control of the senses and mercy for all living beings), pure *Sheel* (character), true *Darshan*, perfect *Jnana* and the complete *Kshya* (destruction) of Karmas belong to *Shuddha-Upayoga* alone

68 That which takes out a *Jiva* (soul) from the ocean of *Chatur-gati-roop Dukha* (misery and pain involved in the four forms or types of life), is one's own *Vishuddha Bhava* (pure, real nature) which is also called Dharma, hence this *Vishuddha Bhava* should be adopted

69 The way to Moksha (emancipation) lies in the *Vishuddha Bhava* (absorption in the pure, real nature of Atman) alone, there is no other way How can a *Muni* (saint) who falls down from that *Bhava* attain to Moksha?

70 One may go wherever it pleases him to go, he may do whatever he chooses to do, but without the purity of thoughts, he cannot obtain Moksha

71 By means of the *Shubha Parinamas* (good thoughts), *Dharma* or *Punya* (good Karmas) accrues to the *Jiva* (soul), and by means of the *Ashubha Parinamas* (bad thoughts), *Adharma* or *Papa* (bad *Karma Prakriti*), but by becoming free from both these through pure spirituality no bondage of Karmas takes place

72 By doing *Dana* (charity), one gets *Bhogas* (various enjoyments), by conquering one's senses or practising *Tapa* (asceticism), one becomes an Indra of *Svaraga* (heaven) but by means of *Jnana* (knowledge) one becomes free from births and deaths

73 The *Niranjana Deva* (pure and perfect God) has said that the *Jiva* (soul) gets Moksha by *Vitraga* (dispassionate), *Nirvikalapa* (undisturbed, hence perfect) and *Sva-Samvedana*, *Jnana* (knowledge), he who is devoid of such *Jnana* wanders about in the *Samsara* (the world or the transmigratory condition of soul) for long

74 Without *Jnana* (knowledge) one does not get Moksha

by any means, one cannot get *ghee* from water, however much one might agitate it

74*1 Conduct devoid of knowledge of the Self is of no use whether the same is practiced by the wise or the unwise souls, for, it does not lead to Moksha or liberation Self-realization and the path of liberation is possible only as a result of the practicing by the wise of the three jewels right perception/vision, right knowledge and right conduct

75 That *Jnana* (knowledge) which is devoid of the *Bodh* (understanding or realization) of one's *Shuddha Atma* (pure soul) is of no avail, it conduces to *Dukha* (misery or pain) of the soul

76 That which produces *Raga* (desire or love) and *Dvesha* (hatred) is not *Jnana* (true knowledge), as by the uprising of sun, darkness disappears, so by the manifestation of *Jnana, Raga* and *Dvesha* are destroyed

77 To a *Jnani* (Sage) nothing other than *Atma Swarup* (pure, real nature of the soul) is pleasing, or agreeable, those alone whose minds do not become fascinated by sensual enjoyment know the *Parmartha* (the highest goal)

78 The mind of a Sage does not feel delight in anything other than his Atman (self), one who knows the value of pearls does not run after glass-beads

79 He who has not left *Raga* (desire or attachment) for the fruits of Karmas, that is, who feels pleasures or pain while he tastes the fruits of his previous Karmas,—such a one makes the bondage of Karmas anew, the ripening and fructification of previously accumulated Karmas is really their destruction, but he who feels happy or miserable at that time, enters into fresh bondage for the future

80 One who while he tastes the good or bad fruits of his previously acquired Karmas, does not entertain love and hatred, he does not make new bonds of Karmas and destroys the previously accumulated ones

81 He in whose mind even a tinge of *Raga* (attachment or

desire for worldly or sensual pleasures) is left cannot free himself from the bondage of Karmas though he might know the *Parmartha*

82 One who understands the *Shastras* (scripture) and practises *Tapash-charan* (asceticism) but who does not know the *Parmartha*, cannot destroy his Karmas, and, consequently, cannot obtain Moksha

83 One who having read the *Shastras*, does not give up *Vikalpa* (unsteadiness of mind), is a fool and does not know the *Nirmal* (faultless) and *Shuddha* (pure) *Paramatman* who dwells in all souls

84 The *Shastras* are read in order to gain *Jnana* (knowledge), but he who having read them does not acquire *Atma-Jnana* (spiritual knowledge) is a fool

85 A *Mithya Drishti* (one who does not possess the right faith) cannot get Moksha, even though he goes around to holy places One without *Jnana* (knowledge) cannot become a *Muni* (saint)

86 There is a great difference between a *Jnani* (wise) and an *Ajnani* (ignorant) *Muni*; the *Jnani* knows the *Jiva* (soul) as separate and distinct from the *Deha* (body) and wishes to abandon it (the body) even

87 And one who is *Ajnani*, wishes under the pretext of Dharma (virtue), to take in the whole world, this is the difference between the two

88 No doubt, a foolish saint takes pleasure in his disciples and books, but a *Jnani* (saint) knows this kind of conduct to be a cause of bondage, and becomes ashamed of it

89 Pen, inkstand, paper, etc , and disciples—all these, if they create *Moha* (attachment) in the minds of saints, cause them to fall down from the path of progress

90 He who pulls out his hair to become a *Digambara* (a saint who gives up even the last vestige of cloth), but does not give up *Parigraha*, that is, *Raga* and *Dvesha*—such a saint only

deceives himself

91 The saint who having renounced the last strip of cloth and having given up all *Parigraha* again takes a thing which appears agreeable to him, eats his own vomit

92 The saint who for the sake of *Lobha* (greed or profit) or *Yashakirti* (reputation) gives up the *Shuddha Atma Dhyana* (contemplation of the pure self) is like the man who for the sake of a nail pulls down a whole *Deva-Mandir* (place of worship)

93 The (false) saint who thinks himself great simply by the acquisition of worldly possessions is devoid of the knowledge of *Parmartha* (the highest object), thus has the *Jinendra Deva* said on the Ideal

94 Those who know the *Parmartha*, say that there is no inequality among the souls, all *Jivas* (souls) are *Para-Brahma*

95 A saint who is devoted to the *Ratnatraya* (the three Jewels, that is, Right Faith, Right Knowledge and Right Conduct) has this *Lakshan* (distinguishing feature) in himself that he does not make any distinction between soul and soul, no matter in whatever bodies they dwell, he regards them all as equal

96 Fools are they who make a distinction between the different souls living in the three worlds The wise regard all the souls as possessed of the substratum of *Jnana* (knowledge) and, consequently, as belonging to one genus

97 All the souls are *Jnana-maee* (having *Jnana* or knowledge as their essence), and are free from birth and death, with reference to their *Pradeshas* (calculation of parts or size), they are like one another, they are of an equal status with reference to their *Shuddha Gunas* (pure attributes) also

98 Shri Jina *Deva* has described *Darshan* (perception or faith) and *Jnana* (knowledge) as the *Lakshan* (distinguishing attribute) of the *Jiva* (soul), he whose mind is illumined by wisdom makes no distinction between soul and soul

99 Those *Yogins* who manifest Paramatman in themselves,

make no distinction between the *Param-Brahma-Swarup Atmas* dwelling in the three *Lokas* (worlds), and recognise them all as *Nirmala* (free from the dirt of Karmas) and *Shuddha* (pure)

100 Those saints who have abandoned *Vipareet Bhavas* (adverse thoughts), such as *Raga* (desire or attachment) and *Dvesha* (hatred), know all souls as equal, become established in *Samabhava* (calmness or tranquillity) and soon attain to *Nirvana*

101 One who knows that *Darshan* (the power of seeing) and *Jnana* (the power of knowing) are the *Lakshan* (distinguishing attributes) of souls, cannot, by seeing differences only in their bodies, make any distinction between them

102 Those who seeing differences in the bodies, make a distinction between souls also, do not know the Atman which in essence is *Darshan* (right belief), *Jnana* (right knowledge), and *Charitra* (right conduct)

103 The difference of bodies—big or small, youthful or decrepit,-is owing to the effect of Karmas, but from the *Nishchaya* (real) point of view all souls ever and everywhere are the same

104 He in whose eyes *Shatru* (enemy), *Mitra* (friend), *Appa* (one's own self) *Para* (others), and all other souls are equal, is the knower of Atman (true self)

105 He who does not believe all the souls as *Ektvabhava-Roop* (having the same essential nature), does not attain to *Sama-bhava* (tranquillity) *Sama-bhava* is like a boat made to cross the ocean of *Samsara* (world, or succession of births and deaths) with

106 The variety which is found among the *Jivas* (souls) is caused by their Karmas, but the Karmas do not become the *Jiva* (soul), because at the proper time they become separated from it

107 Regard all the *Jivas* as alike, do not make any

distinction between them as is the *Deva* (God) or pure Atman, so are all other souls in the three worlds

108 The *Param-Munis* (the Highest Saints) knowing the *Para-Vastu* (not-self) as separate from their self, give up its *Sansarga* (association or company), because by the association of the not-self one experience a fall from the *Shuddha Atma Dhyana* (pure contemplation of self)

109 Thou should not associate with one who is devoid of *Sama-bhava* (tranquillity), because his society will throw thee into the ocean of anxiety and will burn thy body through uneasiness

110 *Uttama Gunas* (superior qualities) are destroyed by the company of evil persons, as owing to the association of iron, fire is also beaten by hammer

111 *Moha* (illusion or infatuation) ought to be abandoned, in no way is it desirable The whole world is suffering from pain on account of *Moha*

111*2 Wonder! Why you the nude monk, having a body full of despicable dirt and hideous like a burnt carcass, does not feel ashamed yearning for the taste of that food for which you go a-begging from house to house

111*3 O Yogi, if you cherish heaven and Moksha as the fruit of your twelve-fold penance, give up the yearning and greed for food in thoughts, words and deeds and experience the bliss resulting from the satisfaction of detached absorption in your self

111 *4 Those *Munis* (saints) who love savoury food and are averse to unsavoury dishes, are gluttons, they do not know the *Parmartha* (the Ideal)

112 The moth, the deer, the elephant, the beetle, and the fish being fascinated, respectively, by the colour of the candle's flame, the sweet song of the hunter, the agreeable sensations of touch, smell and taste, are destroyed

113 Give up covetousness, it is not desirable The whole

world [is] involved in misery on account of covetousness

114 Being cassociated with iron, that is, by the covetousness for iron even fire may be said to attain to a miserable plight— it is put upon an anvil is beaten from above with a hammer, is caught in the middle by pincers, and is torn to pieces (in the shape of sparks)

115 Give up attachment, it is of no good All the pain in the three worlds is due to attachment

116 On account of its love for oil sesamum has to bear much pain,—it is put under water, is trampled under foot and is repeatedly crushed in the oil-press

117 Glory to those persons who, having fallen into the *Draha* (river, tank or lake) of youth, joyfully swim across it, they alone may be said to be living, in this world of *Jivas* (the universe) they are good men

118 Shri *Jinendra Bhagwan* left all the pomp and glory of the earthly kings to obtain Moksha (emancipation), but thou who fillest thy stomach by begging makest no effort to obtain Moksha

119 By wandering about in the *Samsara*, thou hast suffered all sorts of terrible pains and miseries, thou shouldst now destroy the eight kinds of Karmas, to obtain the *Param-Pada* (highest status), that is Moksha

120 When thou canst not bear the slightest pain, why dost thou engender Karmas which are the causes of all the suffering of the four *Gatis* (kinds of living beings)

121 The foolish *Jiva* by becoming entangled in the turmoils of *Samsara*, only tightens the bonds of Karmas, but does not meditate on his pure self, the immediate cause of Moksha, even for a moment

122 He who does not understand his own pure self, continues, while overpowered by pains and miseries, to pass through the succession of births and deaths, he whose mind has not been illuminated by *Jnana* (knowledge) remains bound

with attachment for wife and children, that is, he cannot know his *Atma*

123 O Soul! Do not regard thy house, family, relations, body, or friends as thy own, they are merely the product of thy Karmas, Saints having *Shastras* (scriptures) for their eyes have perceived them thus

124 O Soul! By thinking of thy house, relations, and the like, thou canst not get Moksha, therefore apply thy mind to *Tapa* (asceticism), so that thou mayst obtain Moksha

125 For the sake of sons and other members of thy family thou killest millions of *Jivas* (living beings) and createst sinful Karmas in thy self know that thou alone shalt have to bear the consequences of thy evil Karmas

126 O Soul! By killing and crushing thou causest pain to living beings verily thou thyself shalt have to suffer infinite-fold more pain

127 By *Himsa* (killing or injuring) of *Jivas* (living beings) one falls into *Narak* (hell), and by the *Abhaya Dana* (the gift of fearlessness, i e , the giving of protection, hence, non-injuring) one goes to *Svaraga* (heaven), both the paths lie open before thy eyes, choose whichever thou thinkest to be the best for thee

128 O fool! Thou art mistaken as to the nature of acts, do not amass husk, attach thyself to thy *Nirmala Shiva-Pada* (pure *Paramatma Swarup*) and give up thy house, family, relations, and the like

129 None of the objects and actions of the world is unperishing, or eternal, even one's body does not go with one on death

130 Temples, images, teachers, places of pilgrimage, religious books, fruits, flowers, and all else that are to be seen in the world, will sooner or later turn to ashes, none of them is imperishable, or eternal

131 Except the one *Param-Brahma*, all the states and

conditions which are seen in the world are perishable, know it to be so

132 The light which is seen at sun-rise disappears at sun-set, therefore thou shouldst follow the Great Dharma There is nothing really valuable in wealth and youth

133 He who has not amassed Dharma and has not practised *Tapas* (asceticism) is like a tree (i e , his being born as man is useless), he eats the *Abhaksh* (unclean things, such as meat, wine, etc), lives wantonly and descends into hell

134 O Soul! Devote thyself to the feet of the *Sarvajna, Vitaraga Deva*, and do not indulge in attachment for friends, relations, etc , because these friends, relations, etc , will not give you anything worth having they will certainly drown you in *Samsara*

134 *1 If the *Samsari Jivas* (worldly souls) be as much in love with Dharma as they are with the objects of sensual pleasures, they will not fall into *Samsara*

135 He who does not practise *Tapash-charan* (asceticism) with pure mind,—such a one, although born as a human being, only cheats himself

136 O Soul! Do not graze the camels of thy five senses uncontrolled, or else thy five senses having enjoyed their *Vishaya* (objects) will hurl thee down into *Samsara*

137 O *Yogin*! Difficult is the path of Yoga, the mind can not be controlled with ease, it runs after the pleasures of senses

137 *5 The true *Yogi* is he who having given up the pleasures of his five senses meditate upon the pure, spiritual nature of Self

138 To enjoy the sensual pleasures is to feed the family of pain O foolish soul! do not thyself strike thy shoulder with an axe

139 Those saints who give up sensual pleasures deserve encomium, one who is bald, deserves no credit for having his head shaved

140 Conquer the king of the five senses, that is, *Manas* (mind) By conquering it, all the five senses are conquered, as by cutting off the root of a tree, the whole tree becomes dried up

140*1 O wise one! One who has not controlled the mind and conquered the evils of sense attractions and sensual pleasures, and also not subdued his ego and passions, can in no way liberate himself from worldly miseries and afflictions

141 O Soul! Being fascinated with the enjoyment of sensual pleasures, how long wilt thou roam about in *Samsara*? Now having become *Nishchaya* (calm and steady), associate thyself with *Shiva* (i e , concentrate thy mind upon the pure nature of thy Atman), so that thou shouldst necessarily obtain Moksha

142 O disciple! Do not give up the association of thy own Pure Atman to pursue sense-gratification, those who do not associate themselves with their Atmans are subject to nothing but pain

143 *Kala* (time) is from eternity, *Jiva* (soul) is also from eternity, and the *Samsara-Sagar* (ocean of transmigratory condition of souls) is also eternal, but godhood and *Samyaktava* (perfection or wholeness) can be found nowhere else but in the *Jiva* (soul), that is, these are the special attributes of *Jivas* alone

144 Do not regard thy household, i e , wife, children, etc , except as a gallows erected for thee to be hanged upon, therefore it is desirable that thou shouldst give them up

145 When even one's body is not one's own, how can other objects become his? Therefore do not disregard, for the sake of others, *Shiva Sangam* (association of *Shiva* or meditation on the pure nature of soul)

146 Meditate on the pure nature of thy soul alone, so that thou mightst obtain Bliss, thou shouldst not think of anything else, because by thinking of other objects, thou wilt not obtain Moksha

147 What a wonderful thing is the body of man? In appearance, it looks very beautiful, but if its skin be taken off, it will look very loathsome, fire reduces it to ashes at once

148 Washing the body, applying oil and cosmetics, etc , to it, and nourishing it with relishable food,—all these are useless, just as it is sinful to help a man of evil motive

149 As a vessel of filth, with holes in it, always passes filth through those holes, so does the body ever pass filth and urine through its holes,—how should such a body be loved?

150 Karmas, being enemies of *Jiva* (soul), have collected the material of pain and sin and impurity and made a body for it

151 O wise soul! Be ashamed of loving such a loathsome body, why dost thou take delight in it, give up its attachment and perform Dharma to purify thy self

152 Renounce the attachment of thy body, it is not good, thy *Jnana-maee* Atman is *Bhinna* (distinct) from this body, seek for that very Atman in thy self

153 Saints knowing the body to be the cause of pain, give up its attachment How can the wise love that which does not conduce to *Param-Sukha* (bliss of Moksha)

154 O soul! Be contented in the *Ati-Indriya Sukha* (happiness independent of senses produced by *Atmic Svabhava* (pure nature of soul) without the help of any foreign element Happiness produced by foreign elements or by other than self, does not extinguish desire

155 Self is *Jnana Svabhava* (knowledge or consciousness by nature), its *Svabhava* (real nature) is none other than this Having known it, O *Yogin!* do not entertain *Raga* (love, desire or attachment) for anything else

156 One whose mind does not wander among *Vishaya Kashaya* (sensual pleasures, passions and desires), sees through the eyes of *Samyaktva* (right belief), his *Shuddha Atman* (the true, or pure self) directly

156*1 If you desire to attain Moksha or salvation, consider all thoughts of attachment to the body, your passions, desires, etc , and all other persons and objects, as also Paramatma to be different and separate from your real Self

157 By becoming a *Yogi*, what will he gain who cannot abstain from attaching his soul to *Para-Padartha* (foreign substances or things), or he who cannot control his mind by concentration?

158 He who having left his *Nija Shuddha Atman* (own, pure self) consisting in infinite knowledge, etc , contemplates upon other objects, cannot obtain *Kevala Jnana* (pure, perfect knowledge)

159 I highly praise those *Yogins* who are free from *Punya* (virtue or good deeds) and *Papa* (evil or bad deeds) and who purging their minds of *Shubha* (good) and *Ashubha* (bad) thoughts contemplate upon their *Shuddha Atman* (pure self)

160 I highly respect that *Yogin* who populates the depopulated and depopulates the populated and who has got neither *Punya* (virtue) nor *Papa* (evil)

161 O Master! Pray give me such advice as may speedily destroy *Moha* (attachment or infatuation) and make the mind steady What purpose can be served by gods, etc ?

162 *Moha* is soon destroyed, and the mind made steady, by that meditation in which the breath which issues from the nose begins to issue from the tenth door or hole of the body which is situated in the palate and is equal to one-eighth part of an hair

163 When a man lives in his pure self (that is, becomes absorbed in the meditation of his pure Atman), his *Moha* is extirpated, his mind is killed (becomes steady), and breath stopped (that is, his breath issuing from the nostrils begins to issue from the palatal hole at intervals) Such a one gets *Kevala Jnana* (full and pure knowledge) and goes unto *Nirvana*

164 One who in his mind thinks of Atman as equal, like

Akash, to *Loka-loka*, has his *Moha* soon destroyed and attains to the *Param-Pada* (highest status)

165 O master! I have wasted my time in vain, and have not known the Atman possessing infinite attributes and powers dwelling in my own body, I have not adopted *Akash*-like *Samabhava* (tranquillity)

166 &167 I have not given up *Parigraha* of different kinds, nor adopted *Upsham-Bhava* (that is, I have not renounced attachment to worldly objects and conditions), I have not known Moksha (emancipation) or the *Moksha-Marga* (the path of emancipation) which are dear to *Yogins*; nor have I practised asceticism of which the *Chinha* (conspicuous sign) is to coqueror the most arduous pains and which is road to Moksha, neither have I risen above *Punya* (virtue) and *Papa* (evil), how then can I hope to escape from transmigration?

168 How will Moksha be obtained by him who has not given *Dana* to *Munis* (saints), nor worshipped Shri *Jinendra Deva*, nor paid homage to the *Pancha-Parmeshthi*?

169 The *Param-Pada* (highest status, that is, Moksha) cannot be obtained by keeping one's eyes half opened or wholly shut It can be obtained only by removing the unsteadiness of mind

170 If thou wilt give up *Chinta* (unsteadiness or uneasiness of mind), thy transmigration will come to an end, the *Jinendra Bhagwan* also, so long as he was associated with *Chinta* could not obtain his *Atman-Swarup* (true self)

171 O soul! What foolishness has entered thy head that thou engagest thyself in *Vyavahara* (good and bad actions, etc) which is the cause of *Samsara-Paribhramana* (transmigratory condition), know thy *Shuddha Atman* which is devoid of all *Prapanch* (worldly turmoils) and is described by the word *Brahma*, and make thy mind steady

172 Removing from thy mind all kinds of *Raga* (attachment or desire), six kinds of tastes, and five kinds of colours, meditate upon thy Atman, which is *Ananta Deva*

(Infinite God)

173 This *Ananta Atman* (infinite soul) is transformed into what it thinks of just as *Sphatika-Mani* (crystal) assumes the colour of the flower in conjunction with which it is placed

174 What is Atman is Paramatman, this Atman being under the influence of Karmas is *Paradhin* (subject to others, not independent), but when it knows the true nature of self, then it becomes *Param-Deva* (God)

175 Paramatman who is *Jnana-maee* (embodiment of knowledge or knowledge itself) is *Ananta Deva* (Infinite God) do thou realize that Paramatman within thyself

176 As *Sphatika-Mani* (crystal) being in contiguity with flowers of different colours, in appearance shows itself as red, yellow, black, etc , but looking to the real nature of crystal, these various colours do not appertain to it, the crystal in its real nature being pure white, so does the Atman being Paramatman by nature appear of various shapes and colours on account of the influence of Karmas, in reality neither shape nor colour appertain to its *Shuddha Svabhava* (pure nature)

177 As *Sphatika-Mani* is pure without any dirt or adulteration so is the Atman, seeing thy body dirty, do not regard thy Atman to be the same

178 As the body of a man who is putting on red clothes is not considered red, so the Sages seeing a red body do not consider the Atman to be red

179 As the body is not considered old because it happens to be covered over with old and worn out garments, so the Sages seeing a feeble body do not regard the Atman as feeble

180 &181 As by the destruction of garments, the body is not destroyed, so the Sages hold that by the destruction of the body, Atman is not destroyed As the body is separate from clothing, so to a Sage Atman is separate from the body

182 O soul! This body is thy enemy, because it produces sufferings and pain Therefore, if anybody destroys thy body,

regard him as thy friend

183 Great *Yogins* by their spiritual force make their previously accumulated Karmas active, and destroy them If these Karmas become ripened and are destroyed themselves, it is far better

184 O soul! If thy mind cannot bear painful words, then be immersed in the meditation of *Param-Brahma* or Pure Self, so that thou mightst attain to happiness

185 *Samsari Jivas* (embodied souls) helpless by the force of Karmas, are born in different forms, families and status, and owing to their Karmas also do they wander about in the *Samsara* When this *Jiva* becomes established in its Pure Self, then it will not have to wander in *Samsara*, there is nothing strange in this

186 Those who speak ill of me become happy by doing so, and as I become the cause of their happiness, I should not become angry with them, I should rather become contented

187 If thou art afraid of pain then give up every sort of care or anxiety, as even a little thorn is painful, so, too, is slight *Chinta* (care or anxiety) the source of pain

188 O *Yogin*! Entertain not anxiety even for Moksha It is not to be obtained by *Chinta* Release thy *Jiva* (soul) from what has got him in bondage

189 To become free from all *Vikalpas* (disturbances of mind) is called *Param Samadhi*, therefore the *Munis* (saints) give up all good and bad thoughts

190 One who constantly bathes in the *Sarovara* (lake) of *Param Samadhi*, washes off all the dirt of *Samsara* (flesh) and becomes a *Shuddha Atman* (pure soul)

191 One who practises severe asceticism and has read all the *Shastras*, but has not established himself in *Param Samadhi*, cannot see his *Shiva Shanta* (pure, real self)

192 Those *Yogins* who do not annihilate *Vishayas* (desires for sensual pleasures) and *Kashayas* (passions) and who do

not establish themselves in the *Param Samadhi*, cannot be said to meditate on the *Param Pada* (supreme status or God)

193 Those *Munis* who not having established themselves in *Param Samadhi* do not realize *Param Brahma*, continue to bear various kinds of pain and suffering in the *Samsara* for a long time

194 So long as all good and bad thoughts are not left behind, one cannot attain to the *Param Samadhi* Thus have the *Kevalins* (omniscient *Bhagwans*) said

195 By eradicating all traces of *Vikalpas* (disturbances of mind), by entering on the *Moksha Marga* (way to emancipation or salvation), and by annihilating the four *Ghatiya Karmas*, this *Jiva* (soul) becomes an *Arhat*

196 Verily this Atman (self or soul) becomes an *Arhat*, the knower of the whole of the *Loka* and *Aloka* and the enjoyer of the *Param Ananda* (highest bliss) by means of *Avaran-rahit* (unobstructed, i e , pure and clear) *Kevala Jnana* (omniscience)

197 The Jina (conqueror of the lower self, that is, Paramatman or God) is *Param Ananda* (full of bliss or happiness) and *Kevala Jnana Svabhava* (omniscient or all knowing) This same highest and supreme status—that of a Jina—is the *Svabhava* (real nature) of every *Jiva* (individual soul)

198 O *Yogin*! Know that *Jineshwara* to be the *Paramatma Prakash* who is distinct and separate from all Karmas and blemishes

199 The Jina *Deva* who possesses the four-fold infinite attributes, that is *Kevala Darshan* (perfect perception), *Kevala Jnana* (pure, infinite knowledge), *Ananta Sukha* (infinite happiness) and *Ananta Virya* (infinite power), is the *Param Muni* (the Supreme Saint) and the same is also *Paramatma Prakash*, that is the revealer of the glory of God (in His own Self)

200 The *Paramatma Param Pada* (supreme status of Godhood) variously described as *Hari, Hara, Brahman, Buddha*

and *Paramatma Prakash*—the same is the (status of the) *Siddha Jinendra Deva*

201 Shri *Jinendra Devas* have described that *Jiva* as the *Siddha* (perfect) *Mahant* (the supreme saint) who has destroyed his Karmas and obtained absolute, everlasting freedom by the power of self-contemplation

202 Then those *Siddhas* are well-wishers of all the beings of the three worlds, eternal bliss is their very nature They are completely free and blissful and always stay in that stage of complete self-realization They are not accessible to births and deaths and are free from the miseries of the four grades of existence

203 The *Siddha Bhagwan* is free from birth and death, is devoid of the various pains of the four grades of beings, and ever dwelled in *Kevala* (pure, infinite) *Darshan* (seeing), *Jnana* (knowledge) and *Ananda* (bliss or happiness)

203*1 O wise being! To dwell or stay in the state of eternal bliss, you need not search for it anywhere else in the three worlds, because in all the places, there is no escape from death (*kala*) To realise this state of bliss, the only thing needed is to realize the real or true nature of Self and then remain engrossed or absorbed in that Self

204 Those *Munis* who with pure thoughts meditate upon this *Paramatma Prakash* (a *Granth* which shows or describes Paramatman) and who have conquered *Moha Karma* (Karma which produces attachment or desire in soul),—such *Munis* alone understand the *Parmatman Pada* (Godhead or divinity)

205 Those *Munis* who are the *Bhaktas* (lovers or devotees) of this *Paramatma Prakash Granth*, get the *Prakash* (light or *Jnana*) which illumines the whole *Loka-Loka*

206 Those who daily think over the name of *Paramatma Prakash* destroy their *Moha Karma* soon and become the *Nathas*, masters of the three worlds

207 Those alone are competent to meditate upon the *Paramatma Prakash* (this *Granth* or the supreme attributes of

Paramatma) who are afraid of the various pains of this *Samsara* and who wish to obtain *Nirvana*

208 Those *Munis* who are *Bhakta* (devotees) of *Paramatma Pada* and do not give their heart to sensual pleasures, are alone fit to comprehend the *Paramatma Prakash*

209 He who possesses the *Jnana* (knowledge) of self and whose mind is pure,—such a one is competent to understand the *Paramatma Prakash*

210 This *Paramatma Prakash Granth* which does not possess poetic or linguistic excellence, but simply describes the nature of *Paramatma Pada*, is a treatise which when studied with a pure mind frees one from the pains incident to the four kinds of living beings

211 *Pandits* (learned men) should not find fault with the repetitions contained in this *Granth*, because I have said many things over and over again in order to make Prabhakara Bhatta understand them

212 Those who know the *Parmartha* should forgive me if I have said anything improper in this *Granth*

213 He in whose heart shines the divine Light of the Living Essence of Consciousness, which is the object of constant contemplation on the part of *Munis*, which is distinct from the body, which dwells in the hearts of all living beings, which is pure effulgence by nature, which is resplendent with the dazzling lustre of *Jnana*, which is the object of worship in the three worlds and which is the companion of the highest saints,-verily the being in whose heart shines such a *Tattva* (principle or essence) obtains the *Mukta Pada*, that is, he attains to Liberation

214 Victory to that *Shiva-Swaroop Kevala Bhagwan* whose body is all effulgence, who has obtained *Paramatma Pada*, who is *Natha* (Master) of *Munis* and who possesses that *Shukla Dhyana* (the purest contemplation) which leads to Moksha and which is unattainable by those who are entangled in the sensual pleasures of this world

Srı Yogındudeva's

PARAMATMA PRAKASH
(Paramappapayasu)

An Apabhransha Work on Jaın Mystıcısm

जोइंदु-विरइउ

परमप्प-पयासु

1) जे जाया झाणग्गियएँ कम्म-कलंक डहेवि ।
णिच्च-णिरंजण-णाण-मय ते परमप्प णवेवि ॥ १ ॥

2) ते वंदउँ सिरि-सिद्ध-गण होसहिँ जे वि अणंत ।
सिवमय-णिरुवम-णाणमय परम-समाहि भजंत ॥ २ ॥

3) ते हउँ वंदउँ सिद्ध-गण अच्छहिँ जे वि हवंत ।
परम-समाहि-महग्गियएँ कम्मिंधणइँ हुणंत ॥ ३ ॥

4) ते पुणु वंदउँ सिद्ध-गण जे णिव्वाणि वसंति ।
णाणिं तिहुयणि गरुया वि भव-सायरि ण पडंति ॥ ४ ॥

5) ते पुणु वंदउँ सिद्ध-गण जे अप्पाणि वसंत ।
लोयालोउ वि सयलु इहु अच्छहिँ विमलु णियंत ॥ ५ ॥

6) केवल-दंसण-णाणमय केवल-सुक्ख-सहाव ।
जिणवर वंदउँ भत्तियए जेहिँ पयासिय भाव ॥ ६ ॥

7) जे परमप्पु णियंति मुणि परम-समाहि धरेवि ।
परमाणंदह कारणिण तिण्णि वि ते वि णवेवि ॥ ७ ॥

8) भाविं पणविवि पंच-गुरु सिरि-जोइंदु-जिणाउ ।
भट्टपहायरि विण्णविउ विमलु करेविणु भाउ ॥ ८ ॥

9) गउ संसारि वसंताहँ सामिय कालु अणंतु ।
पर मइँ किं पि ण पत्तु सुहु दुक्खु जि पत्तु महंतु ॥ ९ ॥

10) चउ-गइ-दुक्खहँ तत्ताहँ जो परमप्पउ कोइ ।
चउ-गइ-दुक्ख-विणासयरु कहहु पसाएँ सो वि ॥ १० ॥

11) पुणु पुणु पणविवि पंच-गुरु भावेँ चित्ति धरेवि ।
भट्टपहायर णिसुणि तुहुँ अप्पा तिविहु कहेवि (विँ ?) ॥ ११ ॥

12) अप्पा ति-विहु मुणेवि लहु मूढउ मेल्लहि भाउ ।
मुणि सण्णाणेँ णाणमउ जो परमप्प-सहाउ ॥ १२ ॥

13) मूढु वियक्खणु बंभु परु अप्पा ति-विहु हवेइ ।
देहु जि अप्पा जो मुणइ सो जणु मूढु हवेइ ॥ १३ ॥

14) देह-विभिण्णउ णाणमउ जो परमप्पु णिएइ ।
परम-समाहि-परिट्ठियउ पंडिउ सो जि हवेइ ॥ १४ ॥

15) अप्पा लद्धउ णाणमउ कम्म-विमुक्केँ जेण ।
मेल्लिवि सयलु वि दव्वु परु सो परु मुणहि मणेण ॥ १५ ॥

16) तिहुयण-वंदिउ सिद्धि-गउ हरि-हर झायहिँ जो जि ।
लक्खु अलक्खेँ धरिवि थिरु मुणि परमप्पउ सो जि ॥ १६ ॥

17) णिच्चु णिरंजणु णाणमउ परमाणंद-सहाउ ।
जो एहउ सो संतु सिउ तासु मुणिज्जहि भाउ ॥ १७ ॥

18) जो णिय-भाउ ण परिहरइ जो पर-भाउ ण लेइ ।
जाणइ सयलु वि णिच्चु पर सो सिउ संतु हवेइ ॥ १८ ॥

19) जासु ण वण्णु ण गंधु रसु जासु ण सद्दु ण फासु ।
जासु ण जम्मणु मरणु ण वि णाउ णिरंजणु तासु ॥ १९ ॥

20) जासु ण कोहु ण मोहु मउ जासु ण माय ण माणु ।
जासु ण ठाणु ण झाणु जिय सो जि णिरंजणु जाणु ॥ २० ॥

21) अत्थि ण पुण्णु ण पाउ जसु अत्थि ण हरिसु विसाउ ।
अत्थि ण एक्कु वि दोसु जसु सो जि णिरंजणु भाउ ॥ २१ ॥ तियलं ।

22) जासु ण धारणु धेउ ण वि जासु ण जंतु ण मंतु ।
जासु ण मंडलु मुद्द ण वि सो मुणि देउँ अणंतु ॥ २२ ॥

23) वेयहिँ सत्थहिँ इंदियहिँ जो जिय मुणहु ण जाइ ।
णिम्मल-झाणहँ जो विसउ सो परमप्पु अणाइ ॥ २३ ॥

24) केवल-दंसण-णाणमउ केवल-सुक्ख-सहाउ ।
केवल-वीरिउ सो मुणहि जो जि परावरु भाउ ॥ २४ ॥

25) एयहिँ जुत्तउ लक्खणहिँ जो परु णिक्कलु देउ ।
सो तहिँ णिवसइ परम-पइ जो तइलोयहँ झेउ ॥ २५ ॥

26) जेहउ णिम्मलु णाणमउ सिद्धिहिँ णिवसइ देउ ।
तेहउ णिवसइ बंभु परु देहहँ मं करि भेउ ॥ २६ ॥

27) जेँ दिट्ठेँ तुट्टंति लहु कम्मइँ पुव्व-कियाइँ ।
सो परु जाणहि जोइया देहि वसंतु ण काइँ ॥ २७ ॥

28) जित्थु ण इंदिय-सुह-दुहइँ जित्थु ण मण-वावारु ।
सो अप्पा मुणि जीव तुहुँ अण्णु परिं अवहारु ॥ २८ ॥

29) देहादेहहिँ जो वसइ भेयाभेय-णएण ।
सो अप्पा मुणि जीव तुहुँ किं अण्णेँ बहुएण ॥ २९ ॥

30) जीवाजीव म एक्कु करि लक्खण-भेएँ भेउ ।
जो परु सो परु भणमि मुणि अप्पा अप्पु अभेउ ॥ ३० ॥

31) अमणु अणिंदिउ णाणमउ मुत्ति-विरहिउ चिमित्तु ।
अप्पा इंदिय-विसउ णवि लक्खणु एहु णिरुत्तु ॥ ३१ ॥

32) भव-तणु-भोय-विरत्त-मणु जो अप्पा झाएइ ।
तासु गुरुक्की वेल्लडी संसारिणि तुट्टेइ ॥ ३२ ॥

33) देहादेवलि जो वसइ देउ अणाइ-अणंतु ।
केवल-णाण-फुरंत-तणु सो परमप्पु णिभंतु ॥ ३३ ॥

34) देहे वसंतु वि णवि छिवइ णियमें देहु वि जो जि ।
देहें छिप्पइ जो वि णवि मुणि परमप्पउ सो जि ॥ ३४ ॥

35) जो सम-भाव-परिट्ठियहँ जोइहँ कोइ फुरेइ ।
परमाणंदु जणंतु फुडु सो परमप्पु हवेइ ॥ ३५ ॥

36) कम्म-णिबद्धु वि जोइया देहि वसंतु वि जो जि ।
होइ ण सयलु कया वि फुडु मुणि परमप्पउ सो जि ॥ ३६ ॥

37) जो परमत्थें णिक्कलु वि कम्म-विभिण्णउ जो जि ।
मूढा सयलु भणंति फुडु मुणि परमप्पउ सो जि ॥ ३७ ॥

38) गयणि अणंति वि एक्क उडु जेहउ भुयणु विहाइ ।
मुक्कहँ जसु पए बिंबियउ सो परमप्पु अणाइ ॥ ३८ ॥

39) जोइय-विंदहिँ णाणमउ जो झाइज्जइ झेउ ।
मोक्खहँ कारणि अणवरउ सो परमप्पउ देउ ॥ ३९ ॥

40) जो जिउ हेउ लहेवि विहि जगु बहु-विहउ जणेइ ।
लिंगत्तय-परिमंडियउ सो परमप्पु हवेइ ॥ ४० ॥

41) जसु अब्भंतरि जगु वसइ जग-अब्भंतरि जो जि ।
जगि जि वसंतु वि जगु जि ण वि मुणि परमप्पउ सो जि ॥ ४१ ॥

42) देहि वसंतु वि हरि-हर वि जं अज्ज वि ण मुणंति ।
परम-समाहि-तवेण विणु सो परमप्पु भणंति ॥ ४२ ॥

43) भावाभावहिँ संजुवउ भावाभावहिँ जो जि ।
देहि जि दिट्ठउ जिणवरहिँ मुणि परमप्पउ सो जि ॥ ४३ ॥

44) देहि वसंतें जेण पर इंदिय-गामु वसेइ ।
उव्वसु होइ गएण फुडु सो परमप्पु हवेइ ॥ ४४ ॥

45) जो णिय-करणहिँ पंचहिँ वि पंच वि विसय मुणेइ ।
मुणिउ ण पंचहिँ पंचहिँ वि सो परमप्पु हवेइ ॥ ४५ ॥

46) जसु परमत्थेँ बंधु णवि जोइय ण वि संसारु ।
सो परमप्पउ जाणि तुहुँ मणि मिल्लिवि ववहारु ॥ ४६ ॥

47) जो जाणइ सो जाणि जिय जो पेक्खइ सो पेक्खु ।
णंतुवहुंतु वि जंपु चइ होउण तुहुँ णिरवेक्खु ॥ ४६*१ ॥

48) णेयाभावे विल्लि जिम थक्कइ णाणु वलेवि ।
मुक्कहँ जसु पय बिंबियउ परम-सहाउ भणेवि ॥ ४७ ॥

49) कम्महिँ जासु जणंतहिँ वि णिउ णिउ कज्जु सया वि ।
किं पि ण जणियउ हरिउ णवि सो परमप्पउ भावि ॥ ४८ ॥

50) कम्म-णिबद्धु वि होइ णवि जो फुडु कम्मु कया वि ।
कम्मु वि जो ण कया वि फुडु सो परमप्पउ भावि ॥ ४९ ॥

51) कि वि भणंति जिउ सव्वगउ जिउ जडु के वि भणंति ।
कि वि भणंति जिउ देह-समु सुण्णु वि के वि भणंति ॥ ५० ॥

52) अप्पा जोइय सव्व-गउ अप्पा जडु वि वियाणि ।
अप्पा देह-पमाणु मुणि अप्पा सुण्णु वियाणि ॥ ५१ ॥

53) अप्पा कम्म-विवज्जियउ केवल-णाणें जेण ।
लोयालोउ वि मुणइ जिय सव्वगु वुच्चइ तेण ॥ ५२ ॥

54) जें णिय-बोह-परिट्ठियहँ जीवहँ तुट्टइ णाणु ।
इंदिय-जणियउ जोइया तिं जिउ जडु वि वियाणु ॥ ५३ ॥

55) कारण-विरहिउ सुद्ध-जिउ वड्ढइ खिरइ ण जेण ।
चरम-सरीर-पमाणु जिउ जिणवर बोल्लहिँ तेण ॥ ५४ ॥

56) अट्ठ वि कम्मइँ बहुविहइँ णवणव दोस वि जेण ।
सुद्धहँ एक्कु वि अत्थि णवि सुण्णु वि वुच्चइ तेण ॥ ५५ ॥

57) अप्पा जणियउ केण ण वि अप्पेँ जणिउ ण कोइ ।
दव्व-सहावेँ णिच्चु मुणि पज्जउ विणसइ होइ ॥ ५६ ॥

58) तं परियाणहि दव्वु तुहुँ जं गुण-पज्जय-जुत्तु ।
सह-भुव जाणहि ताहँ गुण कम-भुव पज्जउ वुत्तु ॥ ५७ ॥

59) अप्पा बुज्झहि दव्वु तुहुँ गुण पुणु दंसणु णाणु ।
पज्जय चउ-गइ-भाव तणु कम्म-विणिम्मिय जाणु ॥ ५८ ॥

60) जीवहँ कम्मु अणाइ जिय जणियउ कम्मु ण तेण ।
कम्मेँ जीउ वि जणिउ णवि दोहिँ वि आइ ण जेण ॥ ५९ ॥

61) एहु ववहारेँ जीवडउ हेउ लहेविणु कम्मु ।
बहुविह-भावेँ परिणवइ तेण जि धम्मु अहम्मु ॥ ६० ॥

62) ते पुणु जीवहँ जोइया अट्ठ वि कम्म हवंति ।
जेहिँ जि झंपिय जीव णवि अप्प-सहाउ लहंति ॥ ६१ ॥

63) विसय-कसायहिँ रंगियहँ जे अणुया लग्गंति ।
जीव-पएसहँ मोहियहँ ते जिण कम्म भणंति ॥ ६२ ॥

64) पंच वि इंदिय अण्णु मणु अण्णु वि सयल-विभाव ।
जीवहँ कम्मइँ जणिय जिय अण्णु वि चउगइ-ताव ॥ ६३ ॥

65) दुक्खु वि सुक्खु वि बहु-विहउ जीवहँ कम्मु जणेइ ।
अप्पा देक्खइ मुणइ पर णिच्छउ एउँ भणेइ ॥ ६४ ॥

66) बंधु वि मोक्खु वि सयलु जिय जीवहँ कम्मु जणेइ ।
अप्पा किंपि वि कुणइ णवि णिच्छउ एउँ भणेइ ॥ ६५ ॥

67) सो णत्थि त्ति पएसो चउरासी-जोणि-लक्ख-मज्झम्मि ।
जिण-वयणं ण लहंतो जत्थ ण डुलुडुल्लिओ जीवो ॥ ६५*१ ॥

68) अप्पा पंगुह अणुहरइ अप्पु ण जाइ ण एइ ।
भुवणत्तयहँ वि मज्झि जिय विहि आणइ विहि णेइ ॥ ६६ ॥

69) अप्पा अप्पु जि परु जि परु अप्पा परु जि ण होइ ।
परु जि कयाइ वि अप्पु णवि णियमेँ पभणहिं जोइ ॥ ६७ ॥

70) ण वि उप्पज्जइ ण वि मरइ बंधु ण मोक्खु करेइ ।
जिउ परमत्थेँ जोइया जिणवरु एउँ भणेइ ॥ ६८ ॥

71) अत्थि ण उब्भउ जर-मरणु रोय वि लिंग वि वण्ण ।
णियमिं अप्पु वियाणि तुहुँ जीवहँ एक वि सण्ण ॥ ६९ ॥

72) देहहँ उब्भउ जर-मरणु देहहँ वण्णु विचित्तु ।
देहहँ रोय वियाणि तुहुँ देहहँ लिंगु विचित्तु ॥ ७० ॥

73) देहहँ पेक्खिवि जर-मरणु मा भउ जीव करेहि ।
जो अजरामरु बंभु परु सो अप्पाणु मुणेहि ॥ ७१ ॥

74) छिज्जउ भिज्जउ जाउ खउ जोइय एहु सरीरु ।
अप्पा भावहि णिम्मलउ जिं पावहि भव-तीरु ॥ ७२ ॥

75) कम्महँ केरा भावडा अण्णु अचेयणु दव्वु ।
जीव-सहावहँ भिण्णु जिय णियमिं बुज्झहि सव्वु ॥ ७३ ॥

76) अप्पा मेल्लिवि णाणमउ अण्णु परायउ भाउ ।
सो छंडेविणु जीव तुहुँ भावहि अप्प-सहाउ ॥ ७४ ॥

77) अट्ठहँ कम्मइँ बाहिरउ सयलइँ दोसइँ चत्तु ।
दंसण-णाण-चरित्तमउ अप्पा भावि णिरुत्तु ॥ ७५ ॥

78) अप्पिं अप्पु मुणंतु जिउ सम्मादिट्ठि हवेइ ।
सम्माइट्ठिउ जीवडउ लहु कम्मइँ मुच्चेइ ॥ ७६ ॥

79) पज्जय-रत्तउ जीवडउ मिच्छादिट्ठि हवेइ ।
बंधइ बहु-विह-कम्मडा जें संसारु भमेइ ॥ ७७ ॥

80) कम्मइँ दिढ-घण-चिक्कणइँ गरुवइँ वज्ज-समाइँ ।
णाण-वियक्खणु जीवडउ उप्पहि पाडहिं ताइँ ॥ ७८ ॥

81) जिउ मिच्छत्तें परिणमिउ विवरिउ तच्चु मुणेइ ।
कम्म-विणिम्मिय भावडा ते अप्पाणु भणेइ ॥ ७९ ॥

82) हउँ गोरउ हउँ सामलउ हउँ जि विभिण्णउ वण्णु ।
हउँ तणु-अंगउँ थूलु हउँ एहउँ मूढउ मण्णु ॥ ८० ॥

83) हउँ वरु बंभणु वइसु हउँ हउँ खत्तिउ हउँ सेसु ।
पुरिसु णउंसउ इत्थि हउँ मण्णइ मूढु विसेसु ॥ ८१ ॥

84) तरुणउ बूढउ रूयडउ सूरउ पंडिउ दिव्वु ।
खवणउ वंदउ सेवडउ मूढउ मण्णइ सव्वु ॥ ८२ ॥

85) जणणी जणणु वि कंत घरु पुत्तु वि मित्तु वि दव्वु ।
माया-जालु वि अप्पणउ मूढउ मण्णइ सव्वु ॥ ८३ ॥

86) दुक्खहँ कारणि जे विसय ते सुह-हेउ रमेइ ।
मिच्छाइट्ठिउ जीवडउ इत्थु ण काइँ करेइ ॥ ८४ ॥

87) कालु लहेविणु जोइया जिमु जिमु मोहु गलेइ ।
तिमु तिमु दंसणु लहइ जिउ णियमें अप्पु मुणेइ ॥ ८५ ॥

88) अप्पा गोरउ किण्हु ण वि अप्पा रत्तु ण होइ ।
अप्पा सुहुमु वि थूलु ण वि णाणिउ जाणें जोइ ॥ ८६ ॥

89) अप्पा बंभणु वइसु ण वि ण वि खत्तिउ ण वि सेसु ।
पुरिसु णउंसउ इत्थि ण वि णाणिउ मुणइ असेसु ॥ ८७ ॥

90) अप्पा वंदउ खवणु ण वि अप्पा गुरउ ण होइ ।
अप्पा लिंगिउ एक्कु ण वि णाणिउ जाणइ जोइ ॥ ८८ ॥

91) अप्पा गुरु णवि सिस्सु णवि णवि सामिउ णवि भिच्चु ।
सूरउ कायरु होइ णवि णवि उत्तमु णवि णिच्चु ॥ ८९ ॥

92) अप्पा माणुसु देउ ण वि अप्पा तिरिउ ण होइ ।
अप्पा णारउ कहिँ वि णवि णाणिउ जाणइ जोइ ॥ ९० ॥

93) अप्पा पंडिउ मुक्खु णवि णवि ईसरु णवि णीसु ।
तरुणउ बूढउ बालु णवि अण्णु वि कम्म-विसेसु ॥ ९१ ॥

94) पुण्णु वि पाउ वि कालु णहु धम्माधम्मु वि काउ ।
एक्कु वि अप्पा होइ णवि मेल्लिवि चेयण-भाउ ॥ ९२ ॥

95) अप्पा संजमु सीलु तउ अप्पा दंसणु णाणु ।
अप्पा सासय-मोक्ख-पउ जाणंतउ अप्पाणु ॥ ९३ ॥

96) अण्णु जि दंसणु अत्थि ण वि अण्णु जि अत्थि ण णाणु ।
अण्णु जि चरणु ण अत्थि जिय मेल्लिवि अप्पा जाणु ॥ ९४ ॥

97) अण्णु जि तित्थु म जाहि जिय अण्णु जि गुरुउ म सेवि ।
अण्णु जि देउ म चिंति तुहुं अप्पा विमलु मुएवि ॥ ९५ ॥

98) अप्पा दंसणु केवलु वि अण्णु सव्वु ववहारु ।
एक्कु जि जोइय झाइयइ जो तइलोयहँ सारु ॥ ९६ ॥

99) अप्पा झायहि णिम्मलउ किं बहुएँ अण्णेण ।
जो झायंतहँ परम-पउ लब्भइ एक्क-खणेण ॥ ९७ ॥

100) अप्पा णिय-मणि णिम्मलउ णियमेँ वसइ ण जासु ।
सत्थ-पुराणइँ तव-चरणु मुक्खु वि करहिँ कि तासु ॥ ९८ ॥

101) जोइय अप्पेँ जाणिएण जगु जाणियउ हवेइ ।
अप्पहँ केरइ भावडइ बिंबिउ जेण वसेइ ॥ ९९ ॥

102) अप्प-सहावि परिट्ठियहँ एहउ होइ विसेसु ।
दीसइ अप्प-सहावि लहु लोयालोउ असेसु ॥ १०० ॥

103) अप्पु पयासइ अप्पु परु जिम अंबरि रवि-राउ ।
जोइय एत्थु म भंति करि एहउ वत्थु-सहाउ ॥ १०१ ॥

104) तारायणु जलि बिंबियउ णिम्मलि दीसइ जेम ।
अप्पए णिम्मलि बिंबियउ लोयालोउ वि तेम ॥ १०२ ॥

105) अप्पु वि परु वि वियाणइ जेँ अप्पेँ मुणिएण ।
सो णिय-अप्पा जाणि तुहुँ जोइय णाण-बलेण ॥ १०३ ॥

106) णाणु पयासहि परमु महु किं अण्णेँ बहुएण ।
जेण णियप्पा जाणियइ सामिय एक्क-खणेण ॥ १०४ ॥

107) अप्पा णाणु मुणेहि तुहुँ जो जाणइ अप्पाणु ।
जीव-पएसहिँ तित्तिडउ णाणेँ गयण-पवाणु ॥ १०५ ॥

108) अप्पहँ जे वि विभिण्ण वढ ते वि हवंति ण णाणु ।
ते तुहुँ तिण्णि वि परिहरिवि णियमिं अप्पु वियाणु ॥ १०६ ॥

109) अप्पा णाणहँ गम्मु पर णाणु वियाणइ जेण ।
तिण्णि वि मिल्लिवि जाणि तुहुँ अप्पा णाणेँ तेण ॥ १०७ ॥

110) णाणिय णाणिउ णाणिएण णाणिउँ जा ण मुणेहि ।
ता अण्णाणिं णाणमउँ किं पर बंभु लहेहि ॥ १०८ ॥

111) जोइज्जइ तिं बंभु परु जाणिज्जइ तिं सोइ ।
बंभु मुणेविणु जेण लहु गम्मिज्जइ परलोइ ॥ १०९ ॥

112) मुणि-वर-विंदहँ हरि-हरहँ जो मणि णिवसइ देउ ।
परहँ जि परतरु णाणमउ सो वुच्चइ पर-लोउ ॥ ११० ॥

113) सो पर वुच्चइ लोउ परु जसु मइ तित्थु वसेइ ।
जहिँ मइ तहिँ गइ जीवहँ जि णियमेँ जेण हवेइ ॥ १११ ॥

114) जहिँ मइ तहिँ गइ जीव तुहुँ मरणु वि जेण लहेहि ।
तेँ परबंभु मुएवि मइँ मा पर-दव्वि करेहि ॥ ११२ ॥

115) जं णियदव्वहँ भिण्णु जडु तं पर-दव्वु वियाणि ।
पुग्गलु धम्माधम्मु णहु कालु वि पंचमु जाणि ॥ ११३ ॥

116) जइ णिविसद्धु वि कु वि करइ परमप्पइ अणुराउ ।
अग्गि-कणी जिम कट्ठ-गिरी डहइ असेसु वि पाउ ॥ ११४ ॥

117) मेल्लिवि सयल अवक्खडी जिय णिच्चिंतउ होइ ।
चित्तु णिवेसहि परम-पए देउ णिरंजणु जोइ ॥ ११५ ॥

118) जं सिव-दंसणि परम-सुहु पावहि झाणु करंतु ।
तं सुहु भुवणि वि अत्थि णवि मेल्लिवि देउ अणंतु ॥ ११६ ॥

119) जं मुणि लहइ अणंत-सुहु णिय-अप्पा झायंतु ।
तं सुहु इंदु वि णवि लहइ देविहिँ कोडि रमंतु ॥ ११७ ॥

120) अप्पा-दंसणि जिणवरहँ जं सुहु होइ अणंतु ।
तं सुहु लहइ विराउ जिउ जाणंतउ सिउ संतु ॥ ११८ ॥

121) जोइय णिय-मणि णिम्मलए पर दीसइ सिउ संतु ।
अंबरि णिम्मलि घण-रहिए भाणु जि जेम फुरंतु ॥ ११९ ॥

122) राएँ रंगिए हियवडए देउ ण दीसइ संतु ।
दप्पणि मइलए बिंबु जिम एहउ जाणि णिभंतु ॥ १२० ॥

123) जसु हरिणच्छी हियवडए तसु णवि बंभु वियारि ।
एक्कहिँ केम समंति वढ बे खंडा पडियारि ॥ १२१ ॥

124) णिय-मणि णिम्मलि णाणियहँ णिवसइ देउ अणाइ ।
हंसा सरवरि लीणु जिम महु एहउ पडिहाइ ॥ १२२ ॥

125) देउ ण देउले णवि सिलए णवि लिप्पइ णवि चित्ति ।
अखउ णिरंजणु णाणमउ सिउ संठिउ सम-चित्ति ॥ १२३ ॥

126) मणु मिलियउ परमेसरहँ परमेसरु वि मणस्स ।
बीहि वि समरसि-हूवाहँ पुज्ज चडावउँ कस्स ॥ १२३*२ ॥

127) जेण णिरंजणि मणु धरिउ विसय-कसायहिँ जंतु ।
मोक्खहँ कारणु एत्तडउ अण्णु ण तंतु ण मंतु ॥ १२३*३ ॥

[२. बिज्जउ अहियारु]

128) सिरिगुरु अक्खहि मोक्खु महु मोक्खहँ कारणु तत्थु ।
मोक्खहँ केरउ अण्णु फलु जेँ जाणउँ परमत्थु ॥ १ ॥

129) जोइय मोक्खु वि मोक्ख-फलु पुच्छिउ मोक्खहँ हेउ ।
सो जिण-भासिउ णिसुणि तुहुँ जेण वियाणहि भेउ ॥ २ ॥

130) धम्महँ अत्थहँ कामहँ वि एयहँ सयलहँ मोक्खु ।
उत्तमु पभणहिँ णाणि जिय अण्णेँ जेण ण सोक्खु ॥ ३ ॥

131) जइ जिय उत्तमु होइ णवि एयहँ सयलहँ सोइ ।
तो किं तिण्णि वि परिहरवि जिण वच्चहिँ पर-लोइ ॥ ४ ॥

132) उत्तमु सुक्खु ण देइ जइ उत्तमु मुक्खु ण होइ ।
तो किं इच्छहिँ बंधणहिँ बद्धा पसुय वि सोइ ॥ ५ ॥

133) अणु जइ जगहँ वि अहिययरु गुण-गणु तासु ण होइ ।
तो तइलोउ वि किं धरइ णिय-सिर-उप्परि सोइ ॥ ६ ॥

134) उत्तमु सुक्खु ण देइ जइ उत्तमु मुक्खु ण होइ ।
तो किं सयलु वि कालु जिय सिद्ध वि सेवहिँ सोइ ॥ ७ ॥

135) हरि-हर-बंभु वि जिणवर वि मुणि-वर-विंद वि भव्व ।
परम-णिरंजणि मणु धरिवि मुक्खु जि झायहिँ सव्व ॥ ८ ॥

136) तिहुयणि जीवहँ अत्थि णवि सोक्खहँ कारणु कोइ ।
मुक्खु मुएविणु एक्कु पर तेणवि चिंतहि सोइ ॥ ९ ॥

137) जीवहँ सो पर मोक्खु मुणि जो परमप्पय-लाहु ।
कम्म-कलंक-विमुक्काहँ णाणिय बोल्लहिँ साहू ॥ १० ॥

138) दंसणु णाणु अणंत-सुहु समउ ण तुट्टइ जासु ।
सो पर सासउ मोक्ख-फलु बिज्जउ अत्थि ण तासु ॥ ११ ॥

139) जीवहँ मोक्खहँ हेउ वरु दंसणु णाणु चरित्तु ।
ते पुणु तिण्णि वि अप्पु मुणि णिच्छएँ एहउ वुत्तु ॥ १२ ॥

140) पेच्छइ जाणइ अणुचरइ अप्पिं अप्पउ जो जि ।
दंसणु णाणु चरित्तु जिउ मोक्खहँ कारणु सो जि ॥ १३ ॥

141) जं बोल्लइ ववहार-णउ दंसणु णाणु चरित्तु ।
तं परियाणहि जीव तुहुँ जेँ परु होहि पवित्तु ॥ १४ ॥

142) दव्वइँ जाणइ जह-ठियइँ तह जगि मण्णइ जो जि ।
अप्पहँ केरउ भावडउ अविचलु दंसणु सो जि ॥ १५ ॥

143) दव्वइँ जाणहि ताइँ छह तिहुयणु भरियउ जेहिँ ।
आइ-विणास-विवज्जियहिँ णाणिहि पभणियएहिँ ॥ १६ ॥

144) जीउ सचेयणु दव्वु मुणि पंच अचेयण अण्ण ।
पोग्गलु धम्माहम्मु णहु कालेँ सहिया भिण्ण ॥ १७ ॥

145) मुत्ति-विहूणउ णाणमउ परमाणंद-सहाउ ।
णियमिं जोइय अप्पु मुणि णिच्चु णिरंजणु भाउ ॥ १८ ॥

146) पुग्गलु छव्विहु मुत्तु वढ इयर अमुत्तु वियाणि ।
धम्माधम्मु वि गयठियहँ कारणु पभणहिँ णाणि ॥ १९ ॥

147) दव्वइँ सयलइँ वरि ठियइँ णियमेँ जासु वसंति ।
तं णहु दव्वु वियाणि तुहुँ जिणवर एउ भणंति ॥ २० ॥

148) कालु मुणिज्जहि दव्वु तुहुँ वट्टण-लक्खणु एउ ।
रयणहँ रासि विभिण्ण जिम तसु अणुयहँ तह भेउ ॥ २१ ॥

149) जीउ वि पुग्गलु कालु जिय ए मेल्लेविणु दव्व ।
इयर अखंड वियाणि तुहुँ अप्प-पएसहिँ सव्व ॥ २२ ॥

150) दव्व चयारि वि इयर जिय गमणागमण-विहीण ।
जीउ वि पुग्गलु परिहरिवि पभणहिँ णाण-पवीण ॥ २३ ॥

151) धम्माधम्मु वि एक्कु जिउ ए जि असंख-पदेस ।
गयणु अणंत-पएसु मुणि बहु-विह पुग्गल-देस ॥ २४ ॥

152) लोयागासु धरेवि जिय कहियइँ दव्वइँ जाइँ ।
एक्कहिँ मिलियइँ इत्थु जगि सगुणहिँ णिवसहिँ ताइँ ॥ २५ ॥

153) एयइँ दव्वइँ देहियहँ णिय-णिय-कज्जु जणंति ।
चउ-गइ-दुक्ख सहंत जिय तेँ संसारु भमंति ॥ २६ ॥

154) दुक्खहँ कारणु मुणिवि जिय दव्वहँ एहु सहाउ ।
होयवि मोक्खहँ मग्गि लहु गम्मिज्जइ पर-लोउ ॥ २७ ॥

155) णियमेँ कहियउ एहु मइँ ववहारेण वि दिट्ठि ।
एवहिँ णाणु चरित्तु सुणि जेँ पावहि परमेट्ठि ॥ २८ ॥

.156) जं जइ थक्कउ दव्वु जिय तं तइ जाणइ जो जि ।
अप्पहं केरउ भावडउ णाणु मुणिज्जहि सो जि ॥ २९ ॥

157) जाणवि मण्णवि अप्पु परु जो पर-भाउ चयइ ।
सो णिउ सुद्धउ भावडउ णाणिहिँ चरणु हवेइ ॥ ३० ॥

158) जो भत्तउ रयणत्तयहँ तसु मुणि लक्खणु एउ ।
अप्पा मिल्लिवि गुण-णिलउ तासु वि अण्णु ण झेउ ॥ ३१ ॥

159) जे रयणत्तउ णिम्मलउ णाणिय अप्पु भणंति ।
ते आराहय सिव-पयहँ णिय-अप्पा झायंति ॥ ३२ ॥

160) अप्पा गुणमउ णिम्मलउ अणुदिणु जे झायंति ।
ते पर णियमेँ परम-मुणि लहु णिव्वाणु लहंति ॥ ३३ ॥

161) सयल-पयत्थहँ जं गहणु जीवहँ अग्गिमु होइ ।
वत्थु-विसेस-विवज्जियउ तं णिय-दंसणु जोइ ॥ ३४ ॥

162) दंसण-पुव्वु हवेइ फुडु जं जीवहँ विण्णाणु ।
वत्थु-विसेसु मुणंतु जिय तं मुणि अविचलु णाणु ॥ ३५ ॥

163) दुक्खु वि सुक्खु सहंतु जिय णाणिउ झाण-णिलीणु ।
कम्महँ णिज्जर-हेउ तउ वुच्चइ संग-विहीणु ॥ ३६ ॥

164) कायकिलेसेँ पर तणु झिज्जइ
विणु उवसमेण कसाउ ण खिज्जइ ।
ण करहिँ इंदिय मणह णिवारणु
उग्गतवो वि ण मोक्खह कारणु ॥ ३६*१ ॥

165) अप्प-सहावे जासु रइ णिच्चुववासउ तासु ।
बाहिर-दव्वे जासु रइ भुक्खुमारि तासु ॥ ३६*२ ॥

166) बिण्णि वि जेण सहंतु मुणि मणि सम-भाउ करेइ ।
पुण्णहँ पावहँ तेण जिय संवर-हेउ हवेइ ॥ ३७ ॥

167) अच्छइ जित्तिउ कालु मुणि अप्प-सरूवि णिलीणु ।
संवर-णिज्जर जाणि तुहुँ सयल-वियप्प-विहीणु ॥ ३८ ॥

168) कम्मु पुरक्किउ सो खवइ अहिणव पेसु ण देइ ।
संगु मुएविणु जो सयलु उवसम-भाउ करेइ ॥ ३९ ॥

169) दंसणु णाणु चरित्तु तसु जो सम-भाउ करेइ ।
इयरहँ एक्कु वि अत्थि णवि जिणवरु एउ भणेइ ॥ ४० ॥

170) जाँवइ णाणिउ उवसमइ तामइ संजदु होइ ।
होइ कसायहँ वसि गयउ जीउ असंजदु सोइ ॥ ४१ ॥

171) जेण कसाय हवंति मणि सो जिय मिल्लहि मोहु ।
मोह-कसाय-विवज्जयउ पर पावहि सम-बोहु ॥ ४२ ॥

172) तत्तातत्तु मुणेवि मणि जे थक्का सम-भावि ।
ते पर सुहिया इत्थु जगि जहँ रइ अप्प-सहावि ॥ ४३ ॥

173) बिण्णि वि दोस हवंति तसु जो सम-भाउ करेइ ।
बंधु जि णिहणइ अप्पणउ अणु जगु गहिलु करेइ ॥ ४४ ॥

174) अण्णु वि दोसु हवेइ तसु जो सम-भाउ करेइ ।
सत्तु वि मिल्लिवि अप्पणउ परहँ णिलीणु हवेइ ॥ ४५ ॥

175) अण्णु वि दोसु हवेइ तसु जो सम-भाउ करेइ ।
वियलु हवेविणु इक्कलउ उप्परि जगहँ चडेइ ॥ ४६ ॥

176) जा णिसि सयलहँ देहियहँ जोग्गिउ तहिँ जग्गेइ ।
जहिँ पुणु जग्गइ सयलु जगु सा णिसि मणिवि सुवेइ ॥ ४६*१ ॥

177) णाणि मुएप्पिणु भाउ समु कित्थु वि जाइ ण राउ ।
जेण लहेसइ णाणमउ तेण जि अप्प-सहाउ ॥ ४७ ॥

178) भणइ भणावइ णवि थुणइ णिंदइ णाणि ण कोइ ।
सिद्धिहिँ कारणु भाउ समु जाणंतउ पर सोइ ॥ ४८ ॥

179) गंथहँ उप्परि परम-मुणि देसु वि करइ ण राउ ।
गंथहँ जेण वियाणियउ भिण्णउ अप्प-सहाउ ॥ ४९ ॥

180) विसयहँ उप्परि परम-मुणि देसु वि करइ ण राउ ।
विसयहँ जेण वियाणियउ भिण्णउ अप्प-सहाउ ॥ ५० ॥

181) देहहँ उप्परि परम-मुणि देसु वि करइ ण राउ ।
देहहँ जेण वियाणियउ भिण्णउ अप्प-सहाउ ॥ ५१ ॥

182) वित्ति-णिवित्तिहिँ परम-मुणि देसु वि करइ ण राउ ।
बंधहँ हेउ वियाणियउ एयहँ जेण सहाउ ॥ ५२ ॥

183) बंधहँ मोक्खहँ हेउ णिउ जो णवि जाणइ कोइ ।
सो पर मोहिँ करइ जिय पुण्णु वि पाउ वि दोइ ॥ ५३ ॥

184) दंसण-णाण-चरित्तमउ जो णवि अप्पु मुणेइ ।
मोक्खहँ कारणु भणिवि जिय सो पर ताइँ करेइ ॥ ५४ ॥

185) जो णवि मण्णइ जीउ समु पुण्णु वि पाउ वि दोइ ।
सो चिरु दुक्खु सहंतु जिय मोहिँ हिंडइ लोइ ॥ ५५ ॥

186) वर जिय पावइँ सुंदरइँ णाणिय ताइँ भणंति ।
जीवहँ दुक्खइँ जणिवि लहु सिवमइँ जाइँ कुणंति ॥ ५६ ॥

187) मं पुणु पुण्णइँ भल्लाइँ णाणिय ताइँ भणंति ।
जीवहँ रज्जइँ देवि लहु दुक्खइँ जाइँ जणंति ॥ ५७ ॥

188) वर णिय-दंसण-अहिमुहउ मरणु वि जीव लहेसि ।
मा णिय-दंसण-विम्मुहउ पुण्णु वि जीव करेसि ॥ ५८ ॥

189) जे णिय-दंसण-अहिमुहा सोक्खु अणंतु लहंति ।
तिं विणु पुण्णु करंता वि दुक्खु अणंतु सहंति ॥ ५९ ॥

190) पुण्णेण होइ विहवो विहवेण मओ मएण मइ-मोहो ।
मइ-मोहेण य पावं ता पुण्णं अम्ह मा होउ ॥ ६० ॥

191) देवहँ सत्थहँ मुणिवरहँ भत्तिए पुण्णु हवेइ ।
कम्म-क्खउ पुणु होइ णवि अज्जउ संति भणेइ ॥ ६१ ॥

192) देवहँ सत्थहँ मुणिवरहँ जो विद्देसु करेइ ।
णियमेँ पाउ हवेइ तसु जेँ संसारु भमेइ ॥ ६२ ॥

193) पावेँ णारउ तिरिउ जिउ पुण्णेँ अमरु वियाणु ।
मिस्सेँ माणुस-गइ लहइ दोहि वि खइ णिव्वाणु ॥ ६३ ॥

194) वंदणु णिंदणु पडिकमणु पुण्णहँ कारणु जेण ।
करइ करावइ अणुमणइ एक्कु वि णाणि ण तेण ॥ ६४ ॥

195) वंदणु णिंदणु पडिकमणु णाणिहिँ एहु ण जुत्तु ।
एक्कु जि मेल्लिवि णाणमउ सुद्धउ भाउ पवित्तु ॥ ६५ ॥

196) वंदउ णिंदउ पडिकमउ भाउ असुद्धउ जासु ।
पर तसु संजमु अत्थि णवि जं मण-सुद्धि ण तासु ॥ ६६ ॥

197) सुद्धहँ संजमु सीलु तउ सुद्धहँ दंसणु णाणु ।
सुद्धहँ कम्मक्खउ हवइ सुद्धउ तेण पहाणु ॥ ६७ ॥

198) भाउ विसुद्धउ अप्पणउ धम्मु भणेविणु लेहु ।
चउ-गइ-दुक्खहँ जो धरइ जीउ पडंतउ एहु ॥ ६८ ॥

199) सिद्धिहिँ केरा पंथडा भाउ विसुद्धउ एक्कु ।
जो तसु भावहँ मुणि चलइ सो किम होइ विमुक्कु ॥ ६९ ॥

200) जहिँ भावइ तहिँ जाहि जिय जं भावइ करि तं जि ।
केम्वइ मोक्खु ण अत्थि पर चित्तहँ सुद्धि ण जं जि ॥ ७० ॥

201) सुह-परिणामेँ धम्मु पर असुहेँ होइ अहम्मु ।
दोहिँ वि एहिँ विवज्जियउ सुद्धु ण बंधइ कम्मु ॥ ७१ ॥

202) दाणिँ लब्भइ भोउ पर इंदत्तणु वि तवेण ।
जम्मण-मरण-विवज्जियउ पउ लब्भइ णाणेण ॥ ७२ ॥

203) देउ णिरंजणु इउँ भणइ णाणिं मुक्खु ण भंति ।
णाण-विहीणा जीवडा चिरु संसारु भमंति ॥ ७३ ॥

204) णाण-विहीणहँ मोक्ख-पउ जीव म कासु वि जोइ ।
बहुएँ सलिल-विरोलियइँ करु चोप्पडउ ण होइ ॥ ७४ ॥

205) भव्वाभव्वह जो चरणु सरिसु ण तेण हि मोक्खु ।
लद्धि ज भव्वह रयणत्तय होइ अभिण्णे मोक्खु ॥ ७४*१ ॥

206) जं णिय-बोहहँ बाहिरउ णाणु वि कज्जु ण तेण ।
दुक्खहँ कारणु जेण तउ जीवहँ होइ खणेण ॥ ७५ ॥

207) तं णिय-णाणु जि होइ ण वि जेण पवड्ढइ राउ ।
दिणयर-किरणहँ पुरउ जिय किं विलसइ तम-राउ ॥ ७६ ॥

208) अप्पा मिल्लिवि णाणियहँ अण्णु ण सुंदरु वत्थु ।
तेण ण विसयहँ मणु रमइ जाणंतहँ परमत्थु ॥ ७७ ॥

209) अप्पा मिल्लिवि णाणमउ चित्ति ण लग्गइ अण्णु ।
मरगउ जें परियाणियउ तहँ कच्चें कउ गण्णु ॥ ७८ ॥

210) भुंजंतु वि णिय-कम्म-फलु मोहइँ जो जि करेइ ।
भाउ असुंदरु सुंदरु वि सो पर कम्मु जणेइ ॥ ७९ ॥

211) भुंजंतु वि णिय-कम्म-फलु जो तहिँ राउ ण जाइ ।
सो णवि बंधइ कम्मु पुणु संचिउ जेण विलाइ ॥ ८० ॥

212) जो अणु-मेत्तु वि राउ मणि जाम ण मिल्लइ एत्थु ।
सो णवि मुच्चइ ताम जिय जाणंतु वि परमत्थु ॥ ८१ ॥

213) बुज्झइ सत्थइँ तउ चरइ पर परमत्थु ण वेइ ।
ताव ण मुंचइ जाम णवि इहु परमत्थु मुणेइ ॥ ८२ ॥

214) सत्थु पढंतु वि होइ जडु जो ण हणेइ वियप्पु ।
देहि वसंतु वि णिम्मलउ णवि मण्णइ परमप्पु ॥ ८३ ॥

215) बोह-णिमित्तेँ सत्थु किल लोइ पढिज्जइ इत्थु ।
तेण वि बोहु ण जासु वरु सो किं मूडु ण तत्थु ॥ ८४ ॥

216) तित्थइँ तित्थु भमंताइँ मूढहँ मोक्खु ण होइ ।
णाण-विवज्जिउ जेण जिय मुणिवरु होइ ण सोइ ॥ ८५ ॥

217) णाणिहिँ मूढहँ मुणिवरहँ अंतरु होइ महंतु ।
देहु वि मिल्लइ णाणियउ जीवहँ भिण्णु मुणंतु ॥ ८६ ॥

218) लेणहँ इच्छइ मूढु पर भुवणु वि एहु असेसु ।
बहु-विह-धम्म-मिसेण जिय दोहिँ वि एहु विसेसु ॥ ८७ ॥

219) चेल्ला-चेल्ली-पुत्थियहिँ तूसइ मूढु णिभंतु ।
एयहिँ लज्जइ णाणियउ बंधहँ हेउ मुणंतु ॥ ८८ ॥

220) चट्टहिँ पट्टहिँ कुंडियहिँ चेल्ला-चेल्लियएहिँ ।
मोहु जणेविणु मुणिवरहँ उप्पहि पाडिय तेहिँ ॥ ८९ ॥

221) केण वि अप्पउ वंचियउ सिरु लुंचिवि छारेण ।
सयल वि संग ण परिहरिय जिणवर-लिंग-धरेण ॥ ९० ॥

222) जे जिण-लिंगु धरेवि मुणि इट्ठ-परिग्गह लेंति ।
छद्दि करेविणु ते जि जिय सा पुणु छद्दि गिलंति ॥ ९१ ॥

223) लाहहँ कित्तिहि कारणिण जे सिव-संगु चयंति ।
खीला-लग्गिवि ते वि मुणि देउलु देउ डहंति ॥ ९२ ॥

224) अप्पउ मण्णइ जो जि मुणि गरुयउ गंथहि तत्थु ।
सो परमत्थे जिणु भणइ णवि बुज्झइ परमत्थु ॥ ९३ ॥

225) बुज्झंतहँ परमत्थु जिय गुरु लहु अत्थि ण कोइ ।
जीवा सयल वि बंभु परु जेण वियाणइ सोइ ॥ ९४ ॥

226) जो भत्तउ रयण-त्तयहँ तसु मुणि लक्खणु एउ ।
अच्छउ कहिँ वि कुडिल्लियइ सो तसु करइ ण भेउ ॥ ९५ ॥

227) जीवहँ तिहुयण-संठियहँ मूढा भेउ करंति ।
केवल-णाणिं णाणि फुडु सयलु वि एक्कु मुणंति ॥ ९६ ॥

228) जीवा सयल वि णाण-मय जम्मण-मरण-विमुक्क ।
जीव-पएसहिँ सयल सम सयल वि सगुणहिँ एक्क ॥ ९७ ॥

229) जीवहँ लक्खणु जिणवरहिँ भासिउ दंसण-णाणु ।
तेण ण किज्जइ भेउ तहँ जइ मणि जाउ विहाणु ॥ ९८ ॥

230) बभहँ भुवणि वसंताहँ जे णवि भेउ करंति ।
ते परमप्प-पयासयर जोइय विमलु मुणंति ॥ ९९ ॥

231) राय-दोस बे परिहरिवि जे सम जीव णियंति ।
ते सम-भावि परिट्ठिया लहु णिव्वाणु लहंति ॥ १०० ॥

232) जीवहँ दसणु णाणु जिय लक्खणु जाणइ जो जि ।
देह-विभेएँ भेउ तहँ णाणि कि मण्णइ सो जि ॥ १०१ ॥

233) देह-विभेयइँ जो कुणइ जीवहँ भेउ विचित्तु ।
सो णवि लक्खणु मुणइ तहँ दंसणु णाणु चरित्तु ॥ १०२ ॥

234) अंगइँ सुहुमइँ बादरइँ विहि-वसिँ होंति जे बाल ।
जिय पुणु सयल वि तित्तडा सव्वत्थ वि सय-काल ॥ १०३ ॥

235) सत्तु वि मित्तु वि अप्पु परु जीव असेसु वि एइ ।
एक्कु करेविणु जो मुणइ सो अप्पा जाणेइ ॥ १०४ ॥

236) जो णवि मण्णइ जीव जिय सयल वि एक्क-सहाव ।
तासु ण थक्कइ भाउ समु भव-सायरि जो णाव ॥ १०५ ॥

237) जीवहँ भेउ जि कम्म-किउ कम्मु वि जीउ ण होइ ।
जेण विभिण्णउ होइ तहँ कालु लहेविणु कोइ ॥ १०६ ॥

238) एक्कु करे मण बिण्णि करि मं करि वण्ण-विसेसु ।
इक्कइँ देवइँ जेँ वसइ तिहुयणु एहु असेसु ॥ १०७ ॥

239) परु जाणंतु वि परम-मुणि पर-संसग्गु चयंति ।
पर-संगइँ परमप्पयहँ लक्खहँ जेण चलंति ॥ १०८ ॥

240) जो सम-भावहँ बाहिरउ तिं सहु मं करि संगु ।
चिंता-सायरि पडहि पर अण्णु वि डज्झइ अंगु ॥ १०९ ॥

241) भल्लाहँ वि णासंति गुण जहँ संसग्ग खलेहिँ ।
वइसाणरु लोहहँ मिलिउ तेँ पिट्टियइ घणेहिँ ॥ ११० ॥

242) जोइय मोहु परिच्चयहि मोहु ण भल्लउ होइ ।
मोहासत्तउ सयलु जगु दुक्खु सहंतउ जोइ ॥ १११ ॥

243) काऊण णग्गरूवं बीभस्सं दड्ढ-मडय-सारिच्छं ।
अहिलससि किं ण लज्जसि भिक्खाए भोयणं मिट्ठं ॥ १११*२ ॥

244) जइ इच्छसि भो साहू बारह-विह-तवहलं महाविउलं ।
तो मण-वयणे काए भोयण-गिद्धी विवज्जेसु ॥ १११*३ ॥

245) जे सरसिं संतुट्ठ-मण विरसि कसाउ वहंति ।
ते मुणि भोयण-घार गणि णवि परमत्थु मुणंति ॥ १११*४ ॥

246) रूवि पयंगा सद्दि मय गय फासहिँ णासंति ।
अलिउल गंधइँ मच्छ रसि किम अणुराउ करंति ॥ ११२ ॥

247) जोइय लोहु परिच्चयहि लोहु ण भल्लउ होइ।
लोहासत्तउ सयलु जगु दुक्खु सहंतउ जोइ ॥ ११३ ॥

248) तलि अहिरणि वरि घण-वडणु संडस्सय-लुंचोडु।
लोहहँ लग्गिवि हुयवहहँ पिक्खु पडंतउ तोडु ॥ ११४ ॥

249) जोइय णेहु परिच्चयहि णेहु ण भल्लउ होइ।
णेहासत्तउ सयलु जगु दुक्खु सहंतउ जोइ ॥ ११५ ॥

250) जल-सिंचणु पय-णिद्दलणु पुणु पुणु पीलण-दुक्खु।
णेहहँ लग्गिवि तिल-णियरु जंति सहंतउ पिक्खु ॥ ११६ ॥

251) तेँ चिय धण्णा ते चिय सप्पुरिसा ते जियंतु जिय-लोए।
वोद्दह-दहम्मि पडिया तरंति जे चेव लीलाए ॥ ११७ ॥

252) मोक्खु जि साहिउ जिणवरहिँ छंडिवि बहु-विहु रज्जु।
भिक्ख-भरोडा जीव तुहुँ करहि ण अप्पउ कज्जु ॥ ११८ ॥

253) पावहि दुक्खु महंतु तुहुँ जिय संसारि भमंतु।
अट्ठ वि कम्मइँ णिद्दलिवि वच्चहि मुक्खु महंतु ॥ ११९ ॥

254) जिय अणु-मित्तु वि दुक्खडा सहण ण सकहि जोइ।
चउ-गइ-दुक्खहँ कारणइँ कम्मइँ कुणहि किं तोइ ॥ १२० ॥

255) धंधइ पडियउ सयलु जगु कम्मइँ करइ अयाणु।
मोक्खहँ कारणु एक्कु खणु णवि चिंतइ अप्पाणु ॥ १२१ ॥

256) जोणि-लक्खइँ परिभमइ अप्पा दुक्खु सहंतु।
पुत्त-कलत्तहिँ मोहियउ जाव ण णाणु महंतु ॥ १२२ ॥

257) जीव म जाणहि अप्पणउँ घरु परियणु तणु इट्ठु।
कम्मायत्तउ कारिमउ आगमि जोइहिँ दिट्ठु ॥ १२३ ॥

258) मुक्खु ण पावहि जीव तुहुँ घरु परियणु चिंतंतु ।
तो वरि चिंतहि तउ जि तउ पावहि मोक्खु महंतु ॥ १२४ ॥

259) मारिवि जीवहँ लक्खडा जं जिय पाउ करीसि ।
पुत्त-कलत्तहँ कारणइँ तं तुहुँ एक्कु सहीसि ॥ १२५ ॥

260) मारिवि चूरिवि जीवडा जं तुहुँ दुक्खु करीसि ।
त तह पासि अणंत-गुणु अवसइँ जीव लहीसि ॥ १२६ ॥

261) जीव वहंतहँ णरय-गइ अभय-पदाणेँ सग्गु ।
बे पह जवला दरिसिया जहिँ रुच्चइ तहिँ लग्गु ॥ १२७ ॥

262) मूढा सयलु वि कारिमउ भुल्लउ मं तुस कंडि ।
सिव-पहि णिम्मलि करहि रइ घरु परियणु लहु छंडि ॥ १२८ ॥

263) जोइय सयलु वि कारिमउ णिक्कारिमउ ण कोइ ।
जीविं जंतिं कुडि ण गय इहु पडिछंदा जोइ ॥ १२९ ॥

264) देउलु देउ वि सत्थु गुरु तित्थु वि वेउ वि कव्वु ।
वच्छु जु दीसइ कुसुमियउ इंधणु होसइ सव्वु ॥ १३० ॥

265) एक्कु जि मेल्लिवि बंभु परु भुवणु वि एहु असेसु ।
पुहविहिँ णिम्मिउ भंगुरउ एहउ बुज्झि विसेसु ॥ १३१ ॥

266) जे दिट्ठा सूरुग्गमणि ते अत्थवणि ण दिट्ठ ।
तेँ कारणिँ वढ धम्मु करि धणि जोव्वणि कउ तिट्ठ ॥ १३२ ॥

267) धम्मु ण संचिउ तउ ण किउ रुक्खेँ चम्ममएण ।
खज्जिवि जर-उद्देहियए णरइ पडिव्वउ तेण ॥ १३३ ॥

268) अरि जिय जिण-पइ भत्ति करि सुहि सज्जणु अवहेरि ।
तिं बप्पेण वि कज्जु णवि जो पाडइ संसारि ॥ १३४ ॥

269) अरे जिउ सोक्खे मग्गसि धम्मे अलसिय ।
पक्खेँ विणु केँव उड्डण मग्गेसि मेंडय दंडसिय ॥ १३४*१ ॥

270) जेण ण चिण्णउ तवयरणु णिम्मलु चित्तु करेवि ।
अप्पा वंचिउ तेण पर माणुस-जम्मु लहेवि ॥ १३५ ॥

271) ए पंचिंदिय-करहडा जिय मोक्ला म चारि ।
चरिवि असेसु वि विसय-वणु पुणु पाडहिँ संसारि ॥ १३६ ॥

272) जोइय विसमी जोय-गइ मणु संठवण ण जाइ ।
इंदिय-विसय जि सुक्खडा तित्थु जि वलि वलि जाइ ॥ १३७ ॥

273) सो जोइउ जो जोगवइ दंसणु णाणु चरित्तु ।
होयवि पंचहँ बाहिरउ झायंतउ परमत्थु ॥ १३७*५ ॥

274) विसय-सुहइँ बे दिवहडा पुणु दुक्खहँ परिवाडि ।
भुल्लउ जीव म वाहि तुहुँ अप्पण खंधि कुहाडि ॥ १३८ ॥

275) संता विसय जु परिहरइ बलि किज्जउँ हउँ तासु ।
सो दइवेण जि मुंडियउ सीसु खडिल्लउ जासु ॥ १३९ ॥

276) पंचहँ णायकु वसिकरहु जेण होंति वसि अण्ण ।
मूल विणट्ठइ तरु-वरहँ अवसइँ सुक्कहिँ पण्ण ॥ १४० ॥

277) पण्ण ण मारिय सोयरा पुणु छट्ठउ चंडालु ।
माण ण मारिय अप्पणउ केँव छिज्जइ संसारु ॥ १४०*१ ॥

278) विसयासत्तउ जीव तुहुँ कित्तिउ कालु गमीसि ।
सिव-संगमु करि णिच्चलउ अवसइँ मुक्खु लहीसि ॥ १४१ ॥

279) इहु सिव-संगमु परिहरिवि गुरुवड कहिँ वि म जाहि ।
जे सिव-संगमि लीण णवि दुक्खु सहंता वाहि ॥ १४२ ॥

280) कालु अणाइ अणाइ जिउ भव-सायरु वि अणंतु ।
जीविं बिण्णि ण पत्ताइँ जिणु सामिउ सम्मत्तु ॥ १४३ ॥

281) घर-वासउ मा जाणि जिय दुक्किय-वासउ एहु ।
पासु कयंतें मंडियउ अविचलु णिस्संदेहु ॥ १४४ ॥

282) देहु वि जित्थु ण अप्पणउ तहिँ अप्पणउ किं अण्णु ।
पर-कारणि मण गुरुव तुहुँ सिव-संगमु अवगण्णु ॥ १४५ ॥

283) करि सिव-संगमु एक्कु पर जहिँ पाविज्जइ सुक्खु ।
जोइय अण्णु म चिंति तुहुँ जेण ण लब्भइ मुक्खु ॥ १४६ ॥

284) बलि किउ माणुस-जम्मडा देक्खंतहँ पर सारु ।
जइ उट्ठब्भइ तो कुहइ अह डज्झइ तो छारु ॥ १४७ ॥

285) उव्वलि चोप्पडि चिट्ठ करि देहि सु-मिट्ठाहार ।
देहहँ सयल णिरत्थ गय जिमु दुज्जणि उवयार ॥ १४८ ॥

286) जेहउ जज्जरु णरय-घरु तेहउ जोइय काउ ।
णरइ णिरंतरु पूरियउ किम किज्जइ अणुराउ ॥ १४९ ॥

287) दुक्खइँ पावइँ असुचियइँ ति-हुयणि सयलइँ लेवि ।
एयहिँ देहु विणिम्मियउ विहिणा वइरु मुणेवि ॥ १५० ॥

288) जोइय देहु घिणावणउ लज्जहि किं ण रमंतु ।
णाणिय धम्में रइ करहि अप्पा विमलु करंतु ॥ १५१ ॥

289) जोइय देहु परिच्चयहि देहु ण भल्लउ होइ ।
देह-विभिण्णउ णाणमउ सो तुहुँ अप्पा जोइ ॥ १५२ ॥

290) दुक्खहँ कारणु मुणिवि मणि देहु वि एहु चयंति ।
जित्थु ण पावहिँ परम-सुहु तित्थु कि संत वसंति ॥ १५३ ॥

291) अप्पायत्तउ जं जि सुहु तेण जि करि संतोसु ।
पर सुहु वढ चिंतंताहँ हियइ ण फिट्टइ सोसु ॥ १५४ ॥

292) अप्पहँ णाणु परिच्चयवि अण्णु ण अत्थि सहाउ ।
इउ जाणेविणु जोइयहु परहँ म बंधउ राउ ॥ १५५ ॥

293) विसय-कसायहिँ मण-सलिलु णवि डहुलिज्जइ जासु ।
अप्पा णिम्मलु होइ लहु वढ पच्चक्खु वि तासु ॥ १५६ ॥

294) अप्पइ परइ परंपरइ परमप्पउइ समाणु ।
परु करि परु करि परु जि करि जइ इच्छइ णिव्वाणु ॥ १५६*१ ॥

295) अप्पा परहँ ण मेलविउ मणु मारिवि सहस त्ति ।
सो वढ जोएँ किं करइ जासु ण एही सत्ति ॥ १५७ ॥

296) अप्पा मेल्लिवि णाणमउ अण्णु जे झायहिँ झाणु ।
वढ अण्णाण-वियंभियहँ कउ तहँ केवल-णाणु ॥ १५८ ॥

297) सुण्णउँ पउँ झायंताहँ वलि वलि जोइयडाहँ ।
समरसि-भाउ परेण सहु पुण्णु वि पाउ ण जाहँ ॥ १५९ ॥

298) उव्वस वसिया जो करइ वसिया करइ जु सुण्णु ।
बलि किज्जउँ तसु जोइयहिँ जासु ण पाउ ण पुण्णु ॥ १६० ॥

299) तुट्टइ मोहु तडित्ति जहिँ मणु अत्थवणहँ जाइ ।
सो सामिय उवएसु कहि अण्णेँ देविँ काइँ ॥ १६१ ॥

300) णास-विणिग्गउ सासडा अंबरि जेत्थु विलाइ ।
तुट्टइ मोहु तड त्ति तहिँ मणु अत्थवणहँ जाइ ॥ १६२ ॥

301) मोहु विलिज्जइ मणु मरइ तुट्टइ सासु-णिसासु ।
केवल-णाणु वि परिणमइ अंबरि जाहँ णिवासु ॥ १६३ ॥

302) जो आयासइ मणु धरइ लोयालोय-पमाणु ।
तुट्टइ मोहु तड त्ति तसु पावइ परहँ पवाणु ॥ १६४ ॥

303) देहि वसंतु वि णवि मुणिउ अप्पा देउ अणंतु ।
अंबरि समरसि मणु धरिवि सामिय णट्ठु णिभंतु ॥ १६५ ॥

304) सयल वि संग ण मिल्लिया णवि किउ उवसम-भाउ ।
सिव-पय-मग्गु वि मुणिउ णवि जहिँ जोइहिँ अणुराउ ॥ १६६ ॥

305) घोरु ण चिण्णउ तव-चरणु जं णिय-बोहहँ सारु ।
पुण्णु वि पाउ वि दड्ढु णवि किमु छिज्जइ संसारु ॥ १६७ ॥

306) दाणु ण दिण्णउ मुणिवरहँ ण वि पुज्जिउ जिण-णाहु ।
पंच ण वंदिय परम-गुरु किमु होसइ सिव-लाहु ॥ १६८ ॥

307) अद्धुम्मीलिय-लोयणिहिँ जोउ कि झंपियएहिँ ।
एमुइ लब्भइ परम-गइ णिच्चिंतिं ठियएहिँ ॥ १६९ ॥

308) जोइय मिल्लहि चिंत जइ तो तुट्टइ संसारु ।
चिंतासत्तउ जिणवरु वि लहइ ण हंसाचारु ॥ १७० ॥

309) जोइय दुम्मइ कवुण तुहुँ भव-कारणि ववहारि ।
बंभु पवंचहिँ जो रहिउ सो जाणिवि मणु मारि ॥ १७१ ॥

310) सव्वहिँ रायहिँ छहिँ रसहिँ पंचहिँ रूवहिँ जंतु ।
चित्तु णिवारिवि झाहि तुहुँ अप्पा देउ अणंतु ॥ १७२ ॥

311) जेण सरूविं झाइयइ अप्पा एहु अणंतु ।
तेण सरूविं परिणवइ जह फलिहउ-मणि मंतु ॥ १७३ ॥

312) एहु जु अप्पा सो परमप्पा कम्म-विसेसँ जायउ जप्पा ।
जामइँ जाणइ अप्पें अप्पा तामइँ सो जि देउ परमप्पा ॥ १७४ ॥

313) जो परमप्पा णाणमउ सो हउँ देउ अणंतु ।
जो हउँ सो परमप्पु परु एहउ भावि णिभंतु ॥ १७५ ॥

314) णिम्मल-फलिहहँ जेम जिय भिण्णउ परकिय-भाउ ।
अप्प-सहावहँ तेम मुणि सयलु वि कम्म-सहाउ ॥ १७६ ॥

315) जेम सहाविं णिम्मलउ फलिहउ तेम सहाउ ।
भंतिए मइलु म मण्णि जिय मइलउ देक्खवि काउ ॥ १७७ ॥

316) रत्ते वत्थें जेम बुहु देहु ण मण्णइ रत्तु ।
देहिं रत्तिं णाणि तहँ अप्पु ण मण्णइ रत्तु ॥ १७८ ॥

317) जिण्णि वत्थि जेम बुहु देहु ण मण्णइ जिण्णु ।
देहिं जिण्णि णाणि तहँ अप्पु ण मण्णइ जिण्णु ॥ १७९ ॥

318) वत्थु पणट्ठइ जेम बुहु देहु ण मण्णइ णट्ठु ।
णट्ठे देहे णाणि तहँ अप्पु ण मण्णइ णट्ठु ॥ १८० ॥

319) भिण्णउ वत्थु जि जेम जिय देहहँ मण्णइ णाणि ।
देहु वि भिण्णउँ णाणि तहँ अप्पहँ मण्णइ जाणि ॥ १८१ ॥

320) इहु तणु जीवड तुज्झ रिउ दुक्खइँ जेण जणेइ ।
सो परु जाणहि मित्तु तुहुँ जो तणु एहु हणेइ ॥ १८२ ॥

321) उदयहँ आणिवि कम्मु मइँ जं भुंजेवउ होइ ।
तं सइ आविउ खविउ मइँ सो पर लाहु जि कोइ ॥ १८३ ॥

322) णिट्ठुर-वयणु सुणेवि जिय जइ मणि सहण ण जाइ ।
तो लहु भावहि बंभु परु जि मणु झत्ति विलाइ ॥ १८४ ॥

323) लोउ विलक्खणु कम्म-वसु इत्थु भवंतरि एइ ।
चुज्जु कि जइ इहु अप्पि ठिउ इत्थु जि भवि ण पडेइ ॥ १८५ ॥

324) अवगुण-गहणइँ महुतणइँ जइ जीवहँ संतोसु ।
तो तहँ सोक्खहँ हेउ हउँ इउ मण्णिवि चइ रोसु ॥ १८६ ॥

325) जोइय चिंति म किं पि तुहुँ जइ बीहउ दुक्खस्स ।
तिल-तुस-मित्तु वि सल्लडा वेयण करइ अवस्स ॥ १८७ ॥

326) मोक्खु म चिंतहि जोइया मोक्खु ण चिंतिउ होइ ।
जेण णिबद्धउ जीवडउ मोक्खु करेसइ सोइ ॥ १८८ ॥

327) परम-समाहि-महा-सरहिँ जे बुड्डहिँ पइसेवि ।
अप्पा थक्कइ विमलु तहँ भव-मल जंति वहेवि ॥ १८९ ॥

328) सयल-वियप्पहँ जो विलउ परम-समाहि भणंति ।
तेण सुहासुह-भावडा मुणि सयल वि मेल्लंति ॥ १९० ॥

329) घोरु करंतु वि तव-चरणु सयल वि सत्थ मुणंतु ।
परम-समाहि-विवज्जियउ णवि देक्खइ सिउ संतु ॥ १९१ ॥

330) विसय-कसाय वि णिद्दलिवि जे ण समाहि करंति ।
ते परमप्पहँ जोइया णवि आराहय होंति ॥ १९२ ॥

331) परम-समाहि धरेवि मुणि जे परबंभु ण जंति ।
ते भव-दुक्खइँ बहुविहइँ कालु अणंतु सहंति ॥ १९३ ॥

332) जामु सुहासुह-भावडा णवि सयल वि तुट्टंति ।
परम-समाहि ण तामु मणि केवुलि एमु भणंति ॥ १९४ ॥

333) सयल-वियप्पहँ तुट्टाहँ सिव-पय-मग्गि वसंतु ।
कम्म-चउक्कइ विलउ गइ अप्पा हुइ अरहंतु ॥ १९५ ॥

334) केवल-णाणिं अणवरउ लोयालोउ मुणंतु ।
णियमे͠ परमाणंदमउ अप्पा हुइ अरहंतु ॥ १९६ ॥

335) जो जिणु केवल-णाणमउ परमाणंद-सहाउ ।
सो परमप्पउ परम-परु सो जिय अप्प-सहाउ ॥ १९७ ॥

336) सयलहँ कम्महँ दोसहँ वि जो जिणु देउ विभिण्णु ।
सो परमप्प-पयासु तुहुँ जोइय णियमे͠ मण्णु ॥ १९८ ॥

337) केवल-दंसणु णाणु सुहु वीरिउ जो जि अणंतु ।
सो जिण-देउ वि परम-मुणि परम-पयासु मुणंतु ॥ १९९ ॥

338) जो परमप्पउ परम-पउ हरि हरु बंभु वि बुद्धु ।
परम-पयासु भणंति मुणि सो जिण-देउ विसुद्धु ॥ २०० ॥

339) झाणे͠ कम्म-क्खउ करिवि मुक्कउ होइ अणंतु ।
जिणवरदेवइँ सो जि जिय पभणिउ सिद्ध महंतु ॥ २०१ ॥

340) अण्णु वि बंधु वि तिहुयणहँ सासय-सुक्ख-सहाउ ।
तित्थु जि सयलु वि कालु जिय णिवसइ लद्ध-सहाउ ॥ २०२ ॥

341) जम्मण-मरण-विवज्जियउ चउ-गइ-दुक्ख-विमुक्कु ।
केवल-दंसण-णाणमउ णंदइ तित्थु जि मुक्कु ॥ २०३ ॥

342) अंतु वि गंतुवि तिहुवणहँ सासय-सोक्ख-सहाउ ।
तेत्थु जि सयलु वि कालु जिय णिवसइ लद्ध-सहाउ ॥ २०३*१ ॥

343) जे परमप्प-पयासु मुणि भाविं भावहिँ सत्थु ।
मोहु जिणेविणु सयलु जिय ते बुज्झहिँ परमत्थु ॥ २०४ ॥

344) अण्णु वि भत्तिए जे मुणहिँ इहु परमप्पपयासु ।
लोयालोय-पयासयरु पावहिँ ते वि पयासु ॥ २०५ ॥

345) जे परमप्प-पयासयहं अणुदिणु णाउ लयंति ।
तुट्टइ मोहु तड त्ति तहँ तिहुयण-णाह हवंति ॥ २ ६ ॥

346) जे भव-दुक्खहँ बीहिया पउ इच्छहिँ णिव्वाणु ।
इह परमप्प-पयासयहँ ते पर जोग्ग वियाणु ॥ २०७ ॥

347) जे परमप्पहँ भत्तियर विसय ण जे वि रमंति ।
ते परमप्प पयासयहँ मुणिवर जोग्ग हवंति ॥ २०८ ॥

348) णाण-वियक्खणु सुद्ध-मणु जो जणु एहउ कोइ ।
सो परमप्प-पयासयहँ जोग्गु भणति जि जोइ ॥ २०९ ॥

349) लक्खण-छंद-विवज्जियउ एहु परमप्प-पयासु ।
कुणइ सुहावइँ भावियउ चउ-गइ-दुक्ख-विणासु ॥ २१० ॥

350) इत्थु ण लेवउ पंडियहिँ गुण-दोसु वि पुणरुत्तु ।
भट्ट-पभायर-कारणइँ मइँ पुणु पुणु वि पउत्तु ॥ २११ ॥

351) ज मइँ किं पि विजंपियउ जुत्ताजुत्तु वि इत्थु ।
तं वर-णाणि खमंतु मइु जे बुज्झहिँ परमत्थु ॥ २१२ ॥

352) जं तत्तं णाण-रूवं परम मुणि-गणा णिच्च झायंति चित्ते
जं तत्तं देह-चत्तं णिवसइ भुवणे सव्व-देहीण देहे ।
जं तत्तं दिव्व-देहं तिहुवण-गुरुगं सिज्झए संत-जीवे
तं तत्तं जस्स सुद्धं फुरइ णिय-मणे पावए सो हि सिद्धिं ॥ २१३ ॥

353) परम-पय-गयाणं भासओ दिव्व-काओ
मणसि मुणिवराणं मुक्खदो दिव्व-जोओ ।
विसय-सुह-रयाणं दुल्लहो जो हु लोए
जयउ सिव-सरूवो केवलो को वि बोहो ॥ २१४ ॥

——(०)——